



A DECADE OF RURAL DEVELOPMENT

**INDIA DEVELOPMENT SERVICE (I)
1979-89**

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INDIA DEVELOPMENT SERVICE (I)

DHARWAD

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A DECADE IN RURAL DEVELOPMENT — 1979 - 1989

A Collection of articles on Rural Development with particular reference to the activities of India Development Service (I) Dharwad, a voluntary Organisation, during the last ten years — 1979 to 1989. in the villages of North Karnatak, India.

Editor

KESHAV MORAY

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President,

India Development Service (I)

Dharwad

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Staff Members as on September 30, 1989 Dharwad Project

S.No.	Name of the Employee	Designation
1.	Sri. Akki, H. F.	Wasteland Development Organizer
2.	Sri Baligar, S. D.	Community Organizer.
3.	Sri. Bendigeri, K. G.	Wasteland Development Organizer.
4.	Sri. Deshpande, P. C.	Asst. Accounts Superintendent.
5.	Sri. Gani, B. H.	Asst. Project Officer, Wasteland Development.
6.	Sri. Gouli, C. T.	Attender.
7.	Sri. Hanchinamani, N. G.	Helper.
8.	Sri. Hegde, N. M.	Health Organizer.
9.	Sri. Hiremath, R. B.	Asst. Project Officer, Health.
10.	Sri. Hosmani, M. S.	Attender.
11.	Sri. Hugar, M. N.	Driver-cum-Field Worker.
12.	Smt. Hunashimarad, V. B.	Assistant Librarian.
13.	Sri. Joshi, R. K.	Asst. Project Officer, Development Education
14.	Dr. Kabbur, A. N.	Project Co-ordinator.
15.	Miss. Kamath, S. N.	Office Assistant.
16.	Sri. Kambale, V. M.	Leather Instructor.
17.	Sri. Kanakeri, H. P.	Attender.
18.	Sri. Kulkarni, J. D.	Wasteland Development Organizer.
19.	Sri. Kulkarni, H. N.	Accounts Clerk.
20.	Smt. Kulkarni, L. M.	Steno-Typist.
21.	Sri. Kurvatti, M. K.	Community Organizer.
22.	Smt. Mundaragi, P. S.	Community Organizer.
23.	Sri. Mundaragi, S. J.	Community Organizer.
24.	Sri. Muralkar, D. K.	Instructor, Rural Workshop.
25.	Sri. Navalur, C. P.	Consultant
26.	Sri. Pattanashetty, B. S.	Project Officer, Rural Industries.
27.	Sri. Pavadashetty, V. S.	Community Organizer.
28.	Sri. Pawar, R. A.	Office Assistant.
29.	Sri. Sanu, S. N.	Project Officer, Community Organizing.
30.	Sri. Sirasangi, M. M.	Field Worker.
31.	Miss. Tumminakatti, Vanamala	Community Organizer.

KAKOL PROJECT

S.No.	Name of the Employee	Designation
1.	Miss. Banti, S. G.	Organizer.
2.	Miss. Jyoti, T. S.	Organizer.
3.	Miss. Nadiger, V. R.	Organizer.

MEDLERI PROJECT

1.	Sri. Agasimundin, M. A.	Asst. Project Officer, Environment.
2.	Sr. Ajatrao, A. N.	Leather Instructor.
3.	Sri. Angadi, S. S.	Asst. Accounts Superintendent.
4.	Sri. Anner, M. S.	Shepherds Organizer.
5.	Sri. Arkachari, G. N.	Community Organizer.
6.	Sri. Bharmannanavar, A. B.	Adult Education Organizer.
7.	Sri. Billal, B. D.	Field Worker.
8.	Sri. Binger, Kariyappa	Attender.
9.	Sri. Chikkappa, G. K.	Asst. Project Officer, Wasteland Development.
10.	Sri. Chikkeri, D. G.	Wasteland Development Organizer.
11.	Sri. Gangapur, N. F.	Community Organizer.
12.	Sri. Garbagudi, N. H.	Driver-cum-Field Worker.
13.	Sri. Govindaswamy, S.	Accounts Clerk.
14.	Sri. Guthyalar, A. G.	Leather Instructor.
15.	Sri. Hallalli, C. V.	Driver-cum-Field Worker.
16.	Sri. Harihar, M. C.	Fodder Development Assistant.
17.	Sri. Haveri, M. C.	Field Worker.
18.	Sri. Heeladahalli, R. S.	Project Officer, Shepherding Community Project.
19.	Smt. Hipparagi, S. G.	Project Officer, Dairy.
20.	Smt. Hiremath, Shyamala.	Project Co-ordinator.
21.	Sri. Hosamani, M. N.	Community Organizer.
22.	Sri. Hugar, S. M.	Wasteland Development Organizer.
23.	Sri. Hulikatti, D. T.	Wasteland Development Organizer.
24.	Smt. Hulmani, Uma.	Office Assistant.
25.	Smt. Kalyankar, R. A.	Community Organizer.
26.	Sri. Katagihallimath, S. V.	Fodder Development Assistant.
27.	Sri. Katannavar, L. K.	Attender.
28.	Miss. Katti, U. N.	Accounts Clerk.
29.	Miss. Kittur, S. K.	Community Organizer.
30.	Sri. Koganurmath, V. F.	Community Organizer.

Continued on Pg. No. 10

Partners in Development

INDIA Development Service (I) has always seen its work as a three-way partnership between the village poor well wishers and supporters from urban areas, and IDS staff. Only this three-way partnership makes the work possible.

Over the last ten years, many people and institutions have been part of this partnership, giving both financial and programmatic support.

Some of those who have contributed most significantly programmatically are :

1. Government of Karnataka, Department of Animal Husbandry and Veterinary Services: By participating in both planning and implementing the Shepherding community Project and providing training and support for the Dairy and Animal Health Education programme.
2. Government of Karnataka, Health and Family Welfare Department: Through the co-operation of their local staff in carrying out health camps and immunization.
3. Government of Karnataka, Forest Department: By providing training to IDS staff and villagers in nursery growing, tree planting and responding to the requests of villagers for seedlings and plantations.
4. Institute for Economic Research, Dharwad: By providing accommodation and supervision for the Benchmark Survey of the Medleri Project villages.
5. Karnataka Milk Federation: By working to transform the informal women's dairy sanghas into Co-operative Dairy Societies and include them in the Federation work.
6. Karnataka Sheep and Sheep Products Development Board: By being involved and assisting in all aspects of the Shepherding Community Project from breeding to spinning to marketing.
7. Nettur Technical Training Foundation: By providing technical assistance and guidance to the

Rural Training Cum Production Centres and, recently, building prototypes and manufacturing the Medleri Charka.

8. Small Industry Service Institute: By providing training to villagers in our project areas in various income generating activities as well as assistance and guidance when staff have gone elsewhere on tour.
9. TOOL (Technical Development with Developing Countries), Holland: By providing volunteers to develop the Medleri Charka and help us learn to use it optimally.
10. Rotary Club and Inner Wheel Club of Raniben-nur: By providing programme support and use of their facilities generously over the years.
11. University of Agricultural Sciences, Dharwad:
 - a. Home Science College: By teaching us applied nutrition and carrying out demonstrations in the field in various areas.
 - b. Buffalo Breeding Project: By providing training and subsidized frozen buffalo semen through the Associated Herd Programme.
 - c. Krishi Vygnana Kendra, Hanumanamatti: By providing training to the villagers, especially in Dairy and motor rewinding, and technical assistance to the staff.

The following organizations have participated by contributing more than Rs. 10,000 to the work during IDS's first ten years.

1. Bhoruka Steel Limited, Bangalore
2. Christian Aid, United Kingdom.
3. Community Aid Abroad, Australia,
4. Ford Foundation, United States of America.
5. Government of India, Department of Culture.
6. Government of India, Department of Education
7. Government of India, Department of Science and Technology.
8. Government of Karnataka, Department of Ecology and Environment.

9. Government of Karnataka, Department of Education
10. Government of Karnataka, through District Rural Development Society, Dharwad,
11. Government of Karnataka, through Drought Prone Area Project, Dharwad.
12. India Development Service, United States of America.
13. Indians for Collective Action, United States of America.
14. Industrial Credit and Investment Corporation of India, Bombay
15. Karnataka Leather Development Corporation, Bangalore.
16. Karnataka Mahila Udyog Trust, Harihar.
17. Mysore Minerals, Bangalore.
18. Mysore Sales International Limited, Bangalore.
19. Nettur Technical Training Foundation, Bangalore.
20. Oxfam, United Kingdom.
21. Precision Tooling System, Dharwad.
22. Rural India Health Project, United States of America.
23. Society for Rural Assistance to India, United States of America.
24. Stitching HIVOS, Holland.
25. Swissteco Drilling, Hubli.
26. World Neighbors, United States of America.
27. Shri G. D. Jinagouda and his associates in Bombay for continued Support and Contribution since inception.

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S.No.	Name of the Employee	Designation
31.	Sri. Kudarihal, H. H.	Sheep Breeding Assistant.
32.	Sri. Kulkarni, R. V.	Community Organizer.
33.	Miss. Lalitha, P. H.	Spinning Instructor.
34.	Miss. Maliya, V. L.	Community Organizer.
35.	Sri. Mudigoudar, B. K.	Steno-Typist
36.	Miss. Nadiger, V. N.	Wasteland Development Organizer.
37.	Sri. Naik, G. N.	Community Organizer.
38.	Sri. Nagappa, J.	Community Organizer.
39.	Miss. Nagnur, R. H.	Community Organizer.
40.	Miss. Padmavati, B. S.	Community Organizer.
41.	Sri. Patil, P. V.	Asst. Office Superintendent.
42.	Sri. Patil, R. B.	Asst. Project Officer, Community Organization.
43.	Sri. Pathan, T. S.	Asst. Project Officer. Community Organization.
44.	Sri. Pujar, H. L.	Weavers organizer.
45.	Sri. Sathyappanavar, S.	Attender-cum-Guard.
46.	Sri. Takkalkikar, M. S.	Office Assistant.
47.	Sri. Vageesh, M.	Asst. Project Officer, Rural Industries.
48.	Sri. Valmiki, K. G.	Community Organizer.
49.	Sri. Vijayaraghava, K.	Asst. Project Officer, Adult Education

CHAIRMAN'S MESSAGE

India Development Service, even though is Ten years old, I feel happy to note that it has attained a bigger size with good nutrition and support provided by its patrons and more importantly the people behind it is not merely the board of management but by the dedicated workers who work day and night to bring to the expected level. I am with the Organisation since the IDS started its activities in India and I feel more privileged to be the chairman of the Organisation on the occasion of bringing out the second souvenir following the path led over by my illustrious predecessors, late Mr. B. Rudramoorthy, the founder chairman and Mr. T. Subbarao.

The purpose of bringing out souvenir is not just to project our image or to collect funds through advertisements. We feel it is an occasion to share the work of the Organisation and discuss the issues involved in the with the people and to acknowledge the support provided by various agencies and the public. I am sure you will find this information in this Souvenir.

Ten years period for any organisation involved in rural development work may not be sufficient to show appriable results. But none the less IDS has become an organisation which is identified with rural development in India. There are many achievement to its credit. It has passed through many odds. There are resistance and confortations. With all this, IDS has been fortunate enough to establish good relations with the governmental and non-governmental agencies both in the state and outside. We don't claim ourselves that we have changed the whole picture of the rural India. A sincere and honest attempt is being made to create awareness among the rural people and to organise them to solve their problems for themselves and make them stand on their own feet through various programmes. The aim is human development in all its sphere, in the right direction. Hence one may not see any material developments like big buildings, roads, hospitals and places of worship. But if littletime is spared in the project area, to talk to the people, one can appreciate the awareness that has been created, the confidence, the leadership qualities and the independent thinking that the target group of people have developed in addition to the material gains. Another important feature of IDS is withdrawl from the project area which we feel is unique to IDS Development is never ending. It is an on going process. We believe only in starting the process of development and it is upto the people to persue it further and build on it. IDS doesn't believe in creating dependence by remaining permanently in one area. A process of gradual withdrawl has already been set in. We honestly believe that IDS would set an example for inspiring the young, energitic, interested people throughout the country to apply their mind and heart into rural development work and thus facilitate the process of development in order to fulfill the dream of "Gramaswarajya" of the Father of the Nation.

We appreciate the support and encouragement given by different people in the project work and sincerely thank them. Indeed we are greateful to those who have been financially supporting us through membership, donations, advertisements to the souvenir and lastly the governmental and non-governmental agencies. We do hope that this support will continue to flow in a bigger way in the coming years as we move in that directions, "till the goal is reached".

I hope it is not out of context here if I quote a saying from Shri. M. K. Gandhi "He is Mahatma (good person) whose heart bleeds for the poor other wise he is Duratma" (bad person).

Dr. M. C. Punit.

What

We

Say...



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India Development Service : the First Ten Years

Ms. Shyamala Hiremath

SINCE 1979, India Development Service has been working in Dharwad District in Karnataka. In a comprehensive and integrated way, it is working with the poor to improve their condition both economically and socially.

Hundreds of people have been involved in this process. The majority of them, of course, are poor people from the villages in Ranebennur and Dharwad talukas where IDS is working. However, volunteers from many places have participated as resource people and have supported the work financially. A dedicated staff of over seventy people bring all of the efforts together to the desired end.

Background :—

India Development Service (International) was conceived in Chicago by a group of non-resident Indians who had come together in 1974 to form a group to work towards India's development. This group, called India Development Service, is centered in Chicago, in the U.S.A.

Two members of India Development Service, S. R. and Shyamala Hiremath, decided that they wanted to come to India to begin rural development work rather than being supporters from abroad. With the full support of the original group, the planning and group building process began in 1977, with many of the IDS members participating.

In late 1977, S. R. Hiremath visited India and began the process here, by visiting several groups doing such work and finding out from them how they were doing the work and taking their suggestions. He also participated in IDS co-sponsored meeting on Rural Development in New Delhi and met several people who later have supported the work in India.

By the time he returned to the U.S.A. in early 1978, the work of the new IDS, to be started in India, had begun. Mr. S. R. Ramaswamy, Bangalore had agreed to explore the registration of the organization,

and Mr. S. B. Poligowdar, Dharwad, had also agreed to be a founding member and begin to lay the groundwork in Dharwad District, where the work would be taken up. Mr. B. Rudramoorthy, and Mr. G. D. Jinagouda, in Bombay had each agreed to begin to build urban support for the group.

For the next year and a half, the planning for the India Development Service in India progressed on both sides of the world. In the U.S. funds were raised, other possible support groups were identified and some potential projects were explored. Especially, during this period, the concept of Appropriate Technology was discussed and built into the thinking about the work.

On the Indian side, by-laws were being prepared, and people contacted about the work. In late 1978, Mr. Rakesh Popli, of the Chicago group, took time from his visit to India to visit the initiators here to exchange ideas and encourage the work. He also brought back ideas from the Indian supporters about what needed to be done in the USA before the Hiremaths came to India.

In June, 1979, the Hiremaths were sent to India with pledges of Rs. 1.5 lakh from IDS and promises of assistance from Rural India Health Project (Hinsdale, Illinois) Indians for Collective Action (Modison, Wisconsin) and Society for Rural Advancement of India (Los Angeles, California).

Beginnings :—

The work picked up quickly upon the Hiremath's arrival. The first Management Board Meeting was held in Bombay in early August, and the registration was completed in September.

It was decided that the first few months should be spent studying possible approaches and building an urban support base. Decision was taken in the first meeting that the work should be taken up in Dharwad District, as Mr. Hiremath came from there and there

* Ms. Shyamala Hiremath is one of the founding members of India Development Service (International) and has served as Vice President and Secretary. She currently the Project Co-ordinator for the Medleri Project in Ranebennur Taluka.

was good potential for support from the Karnatak University and the University of Agriculture Sciences.

During the period from July-December, 1979, much meeting and planning took place. Ideas about philosophy and approach were discussed in detail. Criteria for selecting villages were set. Ideas for possible programmatic interventions were discussed and possible long term funding sources for the work were sought.

During this time, Mr. Hiremath visited Europe to attend the U.N. Conference on Science and Technology for Development. In addition to meeting people and sharing ideas, he also had the opportunity to meet possible support groups there. Two of the most potential were HIVOS, a possible funding partner, and TOOL, an Appropriate Technology group, both from Holland.

Two extended visits were made to see the projects in other parts of the country by groups of volunteers—one to Maharashtra and the other to Kerala. In addition, other groups in Dharwad District were also visited.

It was through contact with one of these groups the Dharwad Taluka Seva Sangh, that interest in working with Artisans in Dharwad Taluka was generated, and our Artisan Project in Dharwad Taluka was born. It has since grown into the Dharwad Taluka Project. At its inception, this was seen as only a technical project to train artisans, while DTSS would provide supplies of raw material and marketing. Experience has changed the work over the years.

By November, work had begun in earnest to select the area for the major integrated rural development project. The developed criteria were applied.

The area should be drought prone. In addition, there should be a cluster of at least 15 villages within 10 kilometers of the focal village. We had decided that working in one village or two, would not give necessary impact to keep the work going.

The villages should be poor and have a large number of poor and socially backward people and the villagers should want to work with us. The focal village should have communication and transportation facilities.

After reviewing the data about all the drought prone talukas in Dharwad District, Ranebennur was selected, primarily because no other voluntary organization was working there.

Within Ranebennur, several clusters of villages

were visited and, finally, it was decided, by the volunteers involved, that the most backward area of the taluka, where the most work needed to be done, was the cluster around Medleri village. As the villagers were interested in working with us, the decision was taken that work in the Medleri Project would begin in 1980. For some time, meetings and visits of volunteers from Ranebennur and Dharwad, along with the first Community Organizer and the Hiremaths were held from time to time. Finally, in March, 1980, the staff moved to Medleri and the work there began.

Philosophy and Approach :

During the years of thinking and planning for the IDS work which led up to this beginning, both in the United States and in India, a defined philosophy and approach to the work emerged.

Over the years, experience with the realities of the village situations and constraints in the present social situation in India have changed some of our views, but most have remained the same.

IDS is committed to be following :

- 1) Development must involve and benefit the poorest and weakest people. They should be the primary focus of the work. If the weakest people are not benefitted, the work cannot be called development. If they are negatively affected, the work is anti-development and should be stopped.
- 2) Economic and Social Development : Economic development, although necessary, is not sufficient. Social development in the form of the poor having a say in their own lives is equally, if not more important. We believe the social development without economic development is, for the poorest, not realistic, and economic development without social development has little meaning. Both are interrelated and essential.
- 3) Special emphasis on socially disadvantaged: Even among the poor, special attention must be given to the weakest section, especially Harijans and women, so that it is assured that they learn to participate fully in their own development.
- 4) Partnership : The role of a voluntary organization is not to be leaders, but to be partners in the development of the poor. For the most effective work, a three way partnership between the economically and socially disadvantaged villagers, the development organization, and other necessary institutions and individuals is necessary. Leadership from outside the community being served, only transfers dependency from local, more pros-

perous people to the development organization rather than creating the desired independence.

Each partner contributes what he has, to the development process, be it knowledge of the local areas and resources, time, money, or expertise. All partners are equal in the process and only the poor should play a more important role. In order to develop this sense of partnership, development workers should live in the village with the people, rather than staying separately in separate quarters. They should become part of their selected village.

- 5) Catalyst: The development worker should play the catalyst role and be as unobtrusive as possible, facilitating the process of development rather than teaching or leading. Slowly, all responsibility for any work should be taken over by a stronger, more capable and independent community of the poor.
- 6) Group oriented development : As the work is taken up by the weaker segments of the village, the best way to increase their strength is by organizing them into groups. as the villagers point out, it is easy to break a stick and very difficult to break a bundle of them.
- 7) Development of Leadership: All members of each group should learn leadership skills, rather than depending on one leader. Each person should develop confidence to facilitate the group and take leadership when others are absent. As the poor live in an exploitative situation, each person should learn to stand against exploitation and new leaders should not be developed who can exploit their fellow members.
- 8) Reliance on local resources: Activities taken up should utilize local resources, be they human (such as local skills), material (such as local raw material, fodder, etc.) or financial (small savings of members, or the local bank). While outside resources are often necessary to begin the development process, it should be able to carry on without these inputs after some time.
- 9) Starting where the people are: What types of activities are to be taken up depends on the situation in which people find themselves and what they are interested in doing. Read-made programmes are not apt to work. They need to be designed with the people, involving them in all the steps in learning about the activity.
- 10) Integration of many activities: If a poor community is to develop, it will need to do so in many spheres. These may be health, income generation, educa-

tion, etc.

- 11) Development of People: Although improvement in technical and material ways may be important, the only lasting development is that of the people themselves. IDS works to develop such individual through a group process.
- 12) Communication: All partners in the development process need to communicate with each other and with others undertaking similar enterprises. This keeps ideas flowing and helps all to grow in new directions. This includes communication and exchange with other voluntary organizations.
- 13) Working on a time limited basis: IDS plans to turn all activities over to concerned groups and move on to do such work in other villages. Part of this process is leaving behind the urban partners to continue to provide support to the rural groups, when necessary.
- 14) Changing Leadership: Just as the village groups should not be dominated by one leader, so should IDS not be the organization of one person. As a reflection of this ideal, IDS had seven presidents in its ten year history: Mr. S. R. Hiremath, Dr. A. N. Kabbur, Dr. S. L. Pawar, Dr. M. Sivamurthy, Dr. P. Basavaiah, Mr. S. A. Managuli, and Dr. Prabha Mahale.

Implementation:

When IDS was registered, there were only three IDS staff members, Mr. and Mrs. Hiremath and Mr. R. A. Pawar, the typist. By the time the actual field work began, the number had grown to six.

As the development work expanded, the organization had to expand with it. Development of the organization and the villages needed to be a simultaneous process.

Dharwad Taluka Project :

In the first year or two, work in the Dharwad Taluka Project was centered around the large village of Garag and was limited to giving technical training to artisans (blacksmiths, carpenters and leather-workers) in small training cum production centres there. Slowly, we came to realize that even the work with artisans needed to be supported through village groups, and community organizers joined the project in 1983.

With this expansion of role also came the expansion of the geographical area covered. Mugad, on the other side of the taluka, where the potter's co-operative was interested in reactivating became a new center for

work. From then, artisans were working as groups, not just as individuals.

Slowly, the work grew to cover more poor people in the concerned villages, groups of people with housing problems came together, as did women who make leaf plates from muttal leaves gathered from the forest.

A major piece of work has been work with the Tenant Farming Societies which were set up soon after Independence in several areas in Dharwad Taluka and now are facing various problems relating to land tenure and take over of some societies by non-cultivators.

All of this work was undertaken with no input from IDS other than that of the community organizers.

As the work in the Medleri Cluster was supported by a wide variety of programmes; it was decided to try to carry out the organizing work in the Dharwad Project only with staff in-put, seeking programme input, where needed, from local governmental and non-governmental resources.

As the major focus of the work was in the Medleri Project Areas, and the Hiremaths were staying there, the work in Dharwad has been assisted by volunteers who took on-going responsibility.

Dr. A. N. Kabbur actively participated in the Rural Industry Committee which supervised the training centres. As the Community Organising work began to grow, he also became active in that work.

After Mr. Hiremath left employment in IDS to take up related environmental work in 1984, Dr. Kabbur agreed to take even more responsibility in the project in order to relieve Mrs. Hiremath from the burden of both Projects.

In mid 1986, Dr. Kabbur expressed an interest in joining IDS as a full time worker, and agreed to take the Project Co-ordinationship of the Dharwad taluka project.

Since he has been able to give more attention than what was ever given previously, the Dharwad taluka Project has grown stronger and the work is expanding.

Decision was taken to introduce a health education project in the selected villages- and more innovative activities are being taken up by the village Sanghas-like agarbathi production, mango seedling production and rabbit rearing.

Recently, work in Animal Health education is also being undertaken.

In both projects work to prepare a plan to develop public wastelands to meet the needs of the local poor was undertaken as part of the District Committee on Wasteland Development, set up by the Government of Karnataka under the 'Chairmanship of the Deputy Commissioner.

Although, due to paucity of Government funds, the actual development work has not been taken up, the process has led to the Development of expertise in land based activities on the part of staff, and the increased awareness of the potential of wasteland use by the people in the project area.

Last year, planting of seeds in the forest was undertaken by nearly 300 villagers of Holtikoti and gowli hamlets. Seeds for the planting were collected from the forest by the participants and the forest department gave full support.

Also, two Sanghas have been organised to work in the forest to plant trees for their own use and do contract labour for the forest Department. According to our Commitment to withdraw from an area when the work is completed, the leather training centre was shifted from Garag to Mugad in 1986, and the work to train women leather workers began.

As the number of people interested in leatherwork have now been trained the leather centre is being closed at the end of 1989.

Similarly the last batch of Carpenters were trained in Garag in 1986. As there is no concentration of Carpenters in other selected villages, it, too, has been closed.

The rural training cum production centre for blacksmiths was shifted from Garag to Nigidi earlier this year, as enough people from that portion of the area had been trained.

As the need of the people in southern part of the taluka is greater than in the Garag area, it has been decided to concentrate the work in Mugad and Nigidi Mandals and slowly withdraw from Garag as the primary work with artisans in that area is complete.

Adult Education work has recently been taken up, not following the Government model, but trying to improvise to meet the needs of special groups. The village libraries set up with IDS help in several villages help to augment this work.

Medleri Project :—

Unlike the Dharwad Project Area which lies in the high rainfall area and still has remnants of the

Original forest, the Medleri Project area is drought prone. The difference is reflected in the types of Programmes which have been undertaken.

Whereas, the Dharwad taluka Project began as only a technology assistance programme, and has developed into an integrated development project, the work in Ranebennur Taluka was conceived as an integrated effort from the beginning.

Work began in the Medleri Group Panchayat in 1980. As the people there clearly stated that their primary need was health-care, the IDS health centre opened in July, 1980, as the first IDS activity.

The work in the health centre soon showed us that curative work was not really development work. The same people returned again and again with the same ailments, depending on the doctor to cure them rather than becoming self-reliant in preventing the disease. It became clear that preventive health education was necessary, if people were to develop in the health field rather than remain dependent on the doctor.

Over the years, the curative health work was used as an entry point in entering three villages, and slowly was withdrawn as the preventive work took precedence.

As in the Dharwad Taluka Project, the work was carried out by local women who were trained weekly in various health matters and visited six houses per day to educate the villagers about how to remain healthy and take care of simple accidents and ailments.

From 1986, all villages in the cluster were covered by VHW's and, as the people had come to control their health situations to a great extent, the training and support for the works has slowly been withdrawn and the final support was in June, 1989. Most of the women continue to provide services such as first aid, deliveries, and family planning motivation. They provide these services and answer queries from the villagers when asked.

The first work to be undertaken in the Medleri Project area, health, was also the first to be withdrawn, and turned over to the VHW's themselves to continue, supported by their local village Health Sanghas.

The assumptions IDS has made that the villagers can learn to take charge of many aspects of their own lives where they usually depend on others seems to have proven true.

As we wanted to understand the villages fully a detailed survey of the villages was undertaken in 1981

under the able direction of Dr. M. Sivamurthy and Mr. A. P. Katti.

Although, due to problems with the computer processing all the processed data did not readily come to us, the survey provided a base from which to identify the possible people to work with and to know the situation of our villages.

The largest single community of people are found in the Medleri cluster were the shepherding community who keep sheep and make woolen blankets called kambalis. As many of these people are poor, they have been a major focus of the work in the Medleri cluster.

With the shepherds organised into Sanghas in almost all villages, the major work has been to teach them to take care of the health problems of their sheep. Through training local youth, who then visited the shepherds in their overnight stopping places, the shepherds learned to deworm their sheep and have them vaccinated.

Work in crossbreeding, and fodder development has also been part of the work, the dairy project, being carried out through 14 women's Sanghas has worked on much the same model. Although initial marketing initiatives taken between 1981 and 1986 had to be closed down during the severe drought, the work of the project helped people maintain their animals during this hard time.

The Community Fodder Farm, set up in Aremalapur to help meet the need for fodder in the village with a high percentage of landless people, provided the site for the Cattle Camp during the drought.

The farm, developed with the help of the Government, is now managed by the 12 landless labourers who have worked on it for the last six years.

The crossbreeding of dairy animals in 2 villages undertaken as part of the project, both for cows and buffalos, has produced 200 crossbred female animals which are now becoming productive.

As the education work of the dairy project is completed and the Karnataka Milk Federation is taking over the marketing and breeding portion of the programme, IDS dairy staff will withdraw at year end and move to other areas of work.

The fodder extension work, which is central to the on-going expansion of dairying as a subsidiary occupation will be absorbed into the Wasteland Development work.

As in the Dharwad Project, the Wasteland Devel-

opment Project is working in landbased activities-especially relating to making underproductive land more productive through tree and fodder growing, to meet basic needs.

As in Dharwad, several groups have taken up nursery growing for the Forest Department and are now struggling to find other alternatives as the Government Programme is coming to an end.

As the people have been suffering from the pollution of Tungbhadra River since a polyfibre factory was established upstream in 1972, the Environment Project has been set up to help them organize to get their rights in this matter.

In 1984, Mr. Hiremath left his full time work with IDS in order to take up such environmental issue on a fulltime basis with another voluntary organisation, which is assisting with the struggle against the river pollution.

The work with spinners and weavers has been mostly, in the areas of credit and technology improvement. Although several attempts have been made to organise weavers, currently only Spinners Sanghas are active. Sixteen of them are running small savings and loan programmes.

Foot operated Charakas especially designed for the Medleri conditions are being introduced through special training programmes. the Charaka was designed with the help of TOOL in Holland and is being produced in NTTF in Dharwad.

Spinners have also been taught dyeing of wool, edging of Kambalis and felt making, through their Sanghas.

Other rural industry work undertaken in the project include metalworking training, in the workshop built in Medleri, leather workers training in four villages, motor rewinding, and chair caning.

Adult Education, through a grant from the Government has been carried out in 45 Centres. Thirty learners are registered for each class. These classes teach reading, writing and simple arithmetic, and also discuss issues and raise awareness.

Also, five village education centres, (Jan Shikshana Nilayas) are being run in the area. All the teachers and the Preraks are local educated people.

Kakol Project :—

As per the IDS philosophy, work in a given area should be turned over to the local people, and staff

should move to new areas.

As the Health Project has withdrawn from the Medleri area, and the Dairy Project is in the process of doing so, three staff members have begun work in new villages in Ranebennur Taluka.

They are part of a group of 10 staff who will eventually all complete their work in the present project and move into the Kakol Project area.

Currently, work which began only four months ago includes getting to know the Communities through house to house contact and work with the shepherds in sheep health and vaccination.

IDS has also actively provided leadership in building a Federation of Voluntary Organisations in Rural Development in Karnataka, of which S. R. Hiremath was the founding president, while he was Project Co-ordinator of IDS. Mrs. Hiremath has also served on their management board, as does Dr. Kabbur now.

IDS has kept communication open with, other organisations and volunteers through its regular quarterly newsletter edited by Shri S. R. Ramaswamy.

Also, a quarterly Kannada Publication for village people called '*Gram Vani*' is produced and distributed.

Progress:— The impact of the work has been mixed-some approaches and programmes have been more successful than others.

Problems in some villages have made it difficult to work, due to the work disrupting the usual exploitative system. We have left work in one village for this reason, as the poor women felt too frightened to continue their dairy after the wealthier men in the village threatened to burn their house if they continued.

Work with the weavers has been very difficult because so many of them have taken loans they have not repaid and therefore have ruined their credit chances.

Training of blacksmiths has not been fully utilized because of difficulties of getting bank loans.

But, on the other side, we find that over 75% of the people who have been given a skill through IDS training are using it to increase their income, either full time or part time.

The number of sheep and goats in the flocks of shepherds in the Medleri Project area has doubled in the last five years.

Six of the seven women's dairy societies in the Dharwad District Milk Producer's Co-operative Union are co-operatives organised by IDS.

Almost 45% of the poor families in the project area have received some benefit from IDS in the form of membership in Sanghas, adult education, short term training (such as on the Panchayat Raj system, on some income generating activity), skills training or subsidies (for purchase of ram, or goat, legal assistance or kitchen garden). This figure does not include benefits received from the Health programme which has reached every poor family with health education. Of Harijan families, 70% have benefitted from the IDS work.

People who are involved in the Sanghas report that they have learned to talk and have gained self confidence.

Women involved in the leaf plate storage programme report doubling the income they receive from the same amount of labour because they have learned to borrow from the bank and do their own joint marketing.

Women participate in 48.5% of the Sanghas and make of 48% of the total membership of the Sanghas.

Overall, over 150 small Sanghas are currently meeting, involving approximately 2,000 people.

The Future :— As some project work is now ready to be take-over totally by the villagers, plans are being made to take the work to new areas.

Five groups of staff have formed to begin to plan

the new work. The criteria for selecting villages for the second round of work has been based on our ten year experience.

1. Projects will be smaller, to decrease co-ordination and transportation problems. Therefore, clusters of 5 to 8 villages will be selected.
2. Villages should have 3,000 population or less. Our experience with large villages is that they respond more slowly and are more difficult to work in. The work has been more successful in smaller villages.
3. Villages should be close enough together so that walking or bicycling is possible and motoring transport will not be necessary, less infrastructure should be needed.
4. Villages should have at least 50% of their population below the poverty line.
5. Villages should have a significant number of backward and Scheduled Castes.

The staff groups, one of which has already started work in Kakol Cluster in Ranebennur Taluka are considering villages in Harpenhalli Taluk in Bellary District, Badami Taluk in Bijapur District, and Dharwad and Shiggaon Talukas in Dharwad District.

As the staff have grown to take more and more responsibility, they will be building their own partners in their new areas and drawing support from the headquarters in Dharwad.

In its tenth year, a new generation of IDS is being born.

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Garibaldi, the Italian patriot, warned his men : "I do not promise you ease, I do not promise you comfort, but I do promise you these : hardship weariness and suffering, and with them I promise you victory."

IDS: A CATALYST FOR DEVELOPMENT

IN 1974 a group of Indians living in the U.S. came together with a few American friends to form a non-profit, non-political, and non-sectarian organization called India Development Service (IDS). IDS's founding objective was to provide concerned individuals with opportunities to learn more about the development process and to participate actively in that process.

During the first few years of its existence, IDS formed study groups, organized lectures, and conducted seminars that focused on technology transfer and investment opportunities for non-resident Indians. In 1977, at a major conference on appropriate technology cosponsored by IDS, the noted economist E. F. Schumacher gave a lecture that inspired IDS members to reexamine their approach to development. Maintaining that true development is the development of people, Schumacher urged groups like IDS to support small-scale, grassroots projects whose participants were directly involved in transforming their own lives.

IDS's initial efforts on behalf of small-scale projects in India included collecting needed technical information and seeking out specialists in rural development. The organization became a direct participant in grassroots development in 1979, when two of its founding members, S. R. and Mavis Hiremath, decided to settle in India and to start an integrated rural development project in Medleri village in Karnataka. IDS worked with the Hiremaths in planning the project and continued to provide ideas, information, and moral support after their move to Medleri. IDS members in the U.S. also provided seed money for the project's first three years.

The Medleri project showed IDS that a few committed individuals could act as catalysts to help needy and disadvantaged people help themselves. As the Medleri project became self-sufficient, IDS was able to assist other grassroots efforts to bring about social and economic change. These projects included Anandwan (Maharashtra), a rehabilitation community for leprosy victims founded by the well-known activist Baba Amte; the Bhagvatula Charitable Trust (Andhra Pradesh), whose innovative rural health program reached out to residents in sixty villages; Parivartan (Uttar Pradesh), a project to help rural women raise their incomes and

increase their self-esteem; and Vikas Bharati (Bihar), an appropriate technology and non-formal science education program implemented by Rakesh Popli, another IDS member whose commitment to development inspired him to return to India.

India Development Service is currently working with the following groups:

- ✧ **Padwa Gramdani Sangh (Orissa)** — a community organization that is constructing irrigation facilities in a drought-prone tribal area.
- ✧ **Sanjivani Mahila Milan (Maharashtra)** — an adopt-a-school program that benefits children and women living in the slums of Bombay.
- ✧ **Saurashtra Paryavaran Kendra (Gujarat)** — an institute examining environmental problems in Saurashtra and Kutch.
- ✧ **Mahila Vikas Samstha (Andhra Pradesh)** — a project for low-income tribal women that integrates job training with health education and literacy instruction.
- ✧ **Welfare Association for the Rural Mass (Tamil Nadu)** — an income generation program teaching brickmaking skills to landless laborers.
- ✧ **Sahiyar (Gujarat)** — a resource centre for disadvantaged urban women.
- ✧ **Kasare Village Project (Maharashtra)** — a research effort investigating whether the success of "model" development projects can be replicated elsewhere.

As this list indicates, IDS assists projects in many different areas of India. IDS also recognizes the validity of different development strategies by supporting integrated development, social action, research, and education projects. Yet, despite their external differences, all of the projects IDS adopts have a common goal: to empower needy and disadvantaged people and to invest their lives with pride and dignity.

lings of subabul and other fodder species and planting them on small scale in the open land available around their houses, on the bunds of lands, if any and small fodder plots. This was a difficult exercise in the beginning but slowly caught on with some of the people. The Government officials especially the Deputy Commissioner was quite sympathetic with the women's groups and tried to encourage his officials to help the women with bank loans and other facilities. During the visit of the Deputy Commissioner in 1982, he had very good discussions with the women's groups and suggested for their fodder problem which was delaying their repayment of loan that they could develop a 25 acre wasteland with the help of IDS as a fodder farm. The women readily agreed.

Community Fodder Farm at Aremallapur

This has led to an interesting and an important experiment of involving a group of mainly landless women and men (about 12) for developing and managing a piece of 25 acre of wasteland in Aremallapur village. The details of the process of development of this wasteland which was a totally barren land into a productive fodder farm with appropriate soil and water conservation measures, a live fence and experiments of variety of fodder with central involvement of local poor persons can be found in the various articles in the IDS newsletters (eg. "Aremallapur Community Fodder Farm : " IDS Newsletter October '84 issue). While the development of the farm very much appreciated by the Government officials and people alike and the Farm became an important "Go Shala" during the worst drought period and also provided badly needed fodder to the starving cattle in the surrounding areas, it has also been an eye-opener with regard to the difficulties of the groups of rural poor having control over these lands, the local "vested interests" especially the politicians trying to create major hurdles in trying to grab their common land as it has been well developed by the poor and the voluntary agencies and the legal and administrative problems.

Decentralised Nurseries and Social Forestry

There was an important attempt on the part of IDS and other voluntary agencies in FEVORD-K* to bring the Forest Officials and the rural people together for utilizing the Social Forestry Schemes aided by the World Bank and also the wasteland development programmes of the National Wasteland Development Board (NWDB), New Delhi. As a result of meeting with the Forest officials especially at the State level, and some of them visiting the fields, the involvement of the poor in decentralised nurseries began with enthusiasm.

In the first year 1984-85, over two hundred poor families mainly women and harijans were involved in raising around four lakh seedlings, every family doing just a few thousand seedlings. This was an excellent experiment and was very much appreciated by the Forest officials at all levels and the poor were very happy as this scheme provided them with badly needed income during the worst underemployment period (March/April to June) and that too, with part time effort involving children and women of the family (See "Social Forestry in IDS Project Area", IDS Newsletter July 1985 issue).

However, this was short lived, some of the local forest officials next year gave the seedlings to the large land owners who hired the labourers to raise the seedlings. The attempts on the part of voluntary agencies to explain these difficulties to the higher forest officials and also encourage dialogue with people directly to understand and sort out these problems did not yield much results. Also, several major lessons were learnt from this experiment especially in terms of how the vested interests and Forest officials prevent the poor from having access to common land, where these lakhs of seedlings can be planted, the legal and administrative hurdles that prevent the rural poor in regenerating these common lands to meet their basic needs of fodder, fuel, small timber, etc. and finally the difficulties that the poor face in terms of the divergent groups within the village (i.e. the enemy within).

Fodder Plot : 80 acre of Forest land

Again, in the year 1984-85, another major attempt was done to bring together the responsive Forest officials and people of Airani village for development of over 80 acre of forest land as fodder plot to meet the most basic need of villagers, viz fodder for cattle and sheep. After some initial difficulties and developing a better understanding among the villagers and government officials, the forest department with the support of local people and lakhs of seedlings raised by the poor, planted the 80 acre with useful fodder species, anjan, subabul, tamarin etc. The whole 80 acre has come up beautifully with excellent fodder trees and grasses and the wildlife has come back. The villagers, as agreed in the meeting, did not take their cattle into the plot for control three years.

Eventhough this was a good beginning, it could not become widespread primarily for "lack of funds" and the primary importance being given to farm forestry aspect in the Social Forestry which mainly benefits rich and absentee landlord.

* Federation of Voluntary Organization for Rural Development in Karnataka (FEVORD-K) is the Federation of around 100 rural development groups from remote parts of Karnataka working with the rural poor. It was started initially with about 20 groups in 1982.

Wasteland Development on a Broader Scale

With the above small scale experiments, it was becoming increasingly clear that the issue of common lands is quite complex and needs to be handled on a more systematic basis and on broader scale. With this in view, the IDS along with FEVORD-K approached the State level officials and NWDB for a broader and systematic approach to wasteland development for the basic needs of the rural poor. The NWDB sent its joint Secretary Shri N. C. Saxena to visit Medleri cluster of villages and also the villages in Dharwad taluka where the IDS is working. The three day visit of this high official of NWDB and also the key officials of the State level was a very good experiment and also a sort of training for all concerned to understand the nature of the problem as the poor and the officials see it.

The visit of NWDB and State Government officials also gave a good opportunity to visit the villages in Dharwad taluka which is in Malnad belt and understand the problem of these villagers and their dependence on the common lands including forests. Case studies of some individuals and villages have been very well done in an article "Forest Based Village Industries and Rural Poor" (IDS newsletter January 1989).

The special but not isolated case of gowlis, a seminomadic group of cattle herders, illustrates how the increased deforestation is hitting people such as this very hard because they are heavily dependent on the fodder in the forest area which is becoming increasingly scarce and the acute water shortage situation for the cattle.

Similarly the problem of the shepherds in Medleri cluster and their critical dependence on fodder was well brought out in a state level conference of shepherds organized jointly by IDS and Government of Karnataka in 1986 (Please see the article "A State Level Shepherds Conference" : IDS newsletter of January 1987). The shepherds migrate with their sheep every year, atleast for six months, to malnad area for fodder and every year they have to go longer periods due to shortage of fodder, deforestation and shrinkage of common lands.

In the meantime, the Government of Karnataka, as a result of the efforts of FEVORD-K and the Consultative Committee of Voluntary Agencies (with the Development Commissioner as the Chairperson), issued a circular establishing District Committees for Wasteland Development and Social Forestry involving voluntary agencies, government agencies and research bodies under the Chairmanship of the Chief Secretary of the Zilla Parishad. The Dharwad District Committee has been very active and has developed comprehensive

plans for wasteland development in selected Mandal Panchayats in Ranibennur and Dharwad talukas of Dharwad District. These plans are being seriously considered by the State Government especially under CLUMP (Comprehensive Land Use Management Project), a well-thought-out land use project keeping in mind the basic needs of the rural people.

In addition, the voluntary agencies involved in Social Forestry and Wasteland Development have also tried to analyze and understand the basic problems underlying the Social Forestry Project, in particular and the issue of common lands and rural poor, in general. FEVORD-K and similar other groups are trying to present their findings and understanding including recommendations for changes to the Government of Karnataka and the aiding agencies like the World Bank. One of our colleagues has been part of the Review Mission of Overseas Development Agency (ODA) for the Karnataka Social Forestry Project which gave us an opportunity to look at the project as implemented all the whole State and also the problems associated with the Farm Forestry component and the Social Forestry on the community lands. The well-thought-out suggestions of FEVORD-K for improvements in the Social Forestry Project as delineated in Memorandum to the Chief Minister of Karnataka and Heads of the World Bank and the ODA were appreciated and included in the Mid-term Review Report of the World Bank and the ODA. While some of the officials are trying to understand these and are proposing necessary changes, others are trying to dismiss these and go their own way of helping mainly the better off segments and not helping the poor.

Conclusions

There are several vital issues involved in Wasteland development and Social Forestry. They need a careful analysis of the basic cause for the serious problems that the poor are facing in terms of the access to these lands, the just sharing of their usufructs, and the role of the Forest Department (as an enabler helping people grow trees and grasses or as producer of trees, which has mainly tended to benefit industries by growing eucalyptus and other commercial species)

Also there is a serious trend of privatization of these lands whether in the name of raw material for industries or helping the poor. This trend needed to be halted and common lands maintained as common lands. The whole issue of peoples' participation in Wasteland Development and Social Forestry is very complex. A much more holistic approach including some basic changes in legal and administrative structures is needed to achieve meaningful people's participation. The Centre for Ecological Science (CES), Indian Institute of Science, Bangalore, the Samaj Parivartana

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ಪುರಾತನ ಪದ್ಧತಿ ಬಿಟ್ಟು ಕುರುಬ ತಾಂತ್ರಿಕತೆಗೆ ಸಾಗಿದ

ಭಾರತ ಅಭ್ಯುದಯ ಸೇವಾ ಸಂಸ್ಥೆ ಕೆಲಸ ಮಾಡುತ್ತಿರುವ ಎಲ್ಲಾ ಹಳ್ಳಿಗಳಲ್ಲಿಯೂ, ವಿಶೇಷವಾಗಿ ರಾಹುತನಕಟ್ಟಿ ಅತಿ ಹಿಂದುಳಿದ ಹಳ್ಳಿ ಎಂಬುದರಲ್ಲಿ ಸಂದೇಹವೇ ಇಲ್ಲ. ಕೆಲವು ಸರಕಾರಿ ಅಧಿಕಾರಿಗಳು ರಾಹುತನಕಟ್ಟಿ ಎಂಬ ಹಳ್ಳಿಯು ರಾಣಬೆನ್ನುರ್ ತಾಲೂಕಿನಲ್ಲಿ ಇದೆಯೇ ಎಂದು ಕೇಳಿ ತಮ್ಮ ಅಜ್ಞಾನವನ್ನು ವ್ಯಕ್ತಪಡಿಸಿದರು. ಎಲ್ಲ ಸರಕಾರಿ ಮತ್ತು ಸಹಕಾರ ಸೌಲಭ್ಯಗಳಿಂದಲೂ ತಿರಸ್ಕರಿಸಲ್ಪಟ್ಟ ಹಳ್ಳಿಯಾಗಿದೆ ರಾಹುತನಹಟ್ಟಿ. ಹೀಗಿರುವಾಗ ಈ ಹಳ್ಳಿಯ ಜನತೆಗೆ ಹೇಗೆ ತಾನೆ ಬಂದಿತು ಅಮೇರಿಕತೆ. ಎಲ್ಲ ಸಮುದಾಯಗಳಲ್ಲೂ ಕುರುಬ ಸಮಾಜ ಪ್ರಧಾನವಾದ ಹಳ್ಳಿಯಾಗಿದೆ ರಾಹುತನಹಟ್ಟಿ. ಕುರಿ ಸಾಕಾಣಿಕೆಯೇ ಇಲ್ಲಿಯ ಜನರ ಮೂಲ ಉದ್ಯೋಗವಾಗಿದೆ, ಕರಿಯೇ ತಮ್ಮ ಉಪಜೀವನಕ್ಕೆ ದಾರಿದೀಪವೆಂದು ಹೇಳಿ ಶ್ರೀ ಬೀರಪ್ಪ ದೇವರ ಹೆಸರಿನಲ್ಲಿ ಕುರಿಗಳನ್ನು ಮೇಯಿಸಿ ತಮ್ಮ ಜೀವನ ಸಾಗಿಸುತ್ತಾರೆ. ಈ ಕುರುಬರಿಗೆ ಕುರಿ ಮೇಯಿಸಲು ತಮ್ಮ ಊರಿಗೆ ಸಂಬಂಧಪಟ್ಟ ಅರಣ್ಯ ಭೂಮಿಯಾಗಲಿ, ಗೋಮಾಳವಾಗಲಿ ಇಲ್ಲ. ಸುತ್ತಮುತ್ತಲು ಅಡವಿ ಇದ್ದರೂ ಅದು ಬೇರೆ ಪ್ರಾಂತಕ್ಕೆ ಸೇರಿದೆ. ಅದರಲ್ಲೂ ಅರಣ್ಯ ಇಲಾಖೆಯವರು ಗಿಡಗಳನ್ನು ಹಚ್ಚಿ ಸುತ್ತಲೂ ಮುಳುಗಿಸಿ ಬೇಲಿ ಹಾಕಿದ್ದಾರೆ. ಮಳೆಗಾಲದಲ್ಲಿ ಆರು ತಿಂಗಳವರೆಗೆ ಇಲ್ಲಿದ್ದು ಉಳಿದ ಆರು ತಿಂಗಳು ಮಲೆನಾಡಿಗೆ ವಲಸೆ ಹೋಡುವ ಈ ಜನರಿಗೆ ಇಲ್ಲಿ ಬಂದಾಗ ತಮ್ಮ ಕುರಿಗಳನ್ನು ಮೇಯಿಸುವುದು ತುಂಬ ತೊಂದರೆಯಾಗಿದೆ. ವೈಯಕ್ತಿಕವಾಗಿ ಅರಣ್ಯ ಇಲಾಖೆಯವರಿಗೆ ಪತ್ರ ವ್ಯವಹಾರ ಮಾಡಿದರೂ ಏನೂ ಪ್ರಯೋಜನವಾಗಲಿಲ್ಲ.

ಭಾರತ ಅಭ್ಯುದಯ ಸೇವಾ ಸಂಸ್ಥೆಯ ಮಾರ್ಗದರ್ಶನದಲ್ಲಿ ಈ ಜನರು ಸಂಘಟಿತರಾಗಿ ತಮ್ಮ ಹಕ್ಕುಗಳನ್ನು ಪಡೆದುಕೊಳ್ಳಲು ಮುಂದೆ ಬರುತ್ತಿದ್ದಾರೆ.

ಪ್ರತಿ ತಿಂಗಳು ಒಂದು ಸಭೆ ತಾವೇ ನಡೆಸುವ ಸಾಮರ್ಥ್ಯ ಅವರಲ್ಲಿ ಬಂದಿದೆ ಸರಕಾರಿ ಅಧಿಕಾರಿಗಳನ್ನು ತಾವೇ ನೇರವಾಗಿ ಭೆಟ್ಟಿಯಾಗಿ, ಅವರಿಗೆ ತಮ್ಮ ಅಡ್ಡಿ ಅಡಚಣೆಗಳನ್ನು ದಿಡಿಸಲು ಒತ್ತಾಯ ಪಡಿಸುತ್ತಾರೆ. ಈ ಕುರಿಗಾರರು 1985ರಲ್ಲಿ ತಮ್ಮದೇ ಆದ ಸಂಘವನ್ನು ರಚಿಸಿಕೊಂಡು, ಅದರ ಮೂಲಕ ಕೇವಲ ವಯಕ್ತಿಕವಲ್ಲದೆ ಸಮಾಹಿಕವಾಗಿ ಊರಲ್ಲಿ ನಡೆಯುವ ಎಲ್ಲ ಸಾಮಾಜಿಕ ಕಾರ್ಯಕ್ರಮಗಳಲ್ಲಿ ಭಾಗವಹಿಸುತ್ತಾರೆ. ಈ ಮೂಲಕ ತಮ್ಮ ಹಳ್ಳಿಯ ಮಟ್ಟದ ಎಲ್ಲ ಅಡ್ಡಿ ಆತಂಕಗಳನ್ನು ತಾವೇ ದಿಡಿಸಲು ಕಾರ್ಯಪ್ರವೃತ್ತರಾಗಿದ್ದಾರೆ. ಪೌಢಶಿಕ್ಷಣ ಶಾಲೆಯಲ್ಲಿ ಕಲಿತು ತಮ್ಮ ನಿತ್ಯದ ಜೀವನಕ್ಕೆ ಅವಶ್ಯವಿರುವಷ್ಟು ಸಾಕ್ಷರತೆಯನ್ನು ಪಡೆದಿದ್ದಾರೆ. ಸಹಿ ಮಾಡುತ್ತಾರೆ. ತಮ್ಮ ಸಭೆಯ ದಾಖಲೆಗಳನ್ನು ತಾವೇ ಬರೆಯುತ್ತಾರೆ. ಕುರಿ ಸಾಕುವ ತರಬೇತಿ ಪಡೆದು ತಮ್ಮ ಕುರಿಗಳಿಗೆ ತಾವೇ ಚುಚ್ಚು ಮದ್ದು ಹಾಕುವುದನ್ನು ಕಲಿತಿದ್ದಾರೆ. 1988ರಲ್ಲಿ ಕುರಿ ಮತ್ತು ಮರಿಗಳ ಕ್ಷೇತ್ರ ದಿನಾಚರಣೆಯನ್ನು ಆಚರಿಸಿದರು. ತಮ್ಮದೇ ಖರ್ಚಿನಲ್ಲಿ ನಡೆಸಿದ ಈ ಕಾರ್ಯಕ್ರಮದಲ್ಲಿ ಸುಮಾರು 30 ಜನ ಕುರಿಗಾರರು ತುಂಬ ಜವಾಬ್ದಾರಿಯಿಂದ ಮತ್ತು ಉತ್ಸಾಹದಿಂದ ಭಾಗವಹಿಸಿದ್ದರು. ಈ ಕುರಿಗಾರರಲ್ಲಿ ಈ ಪ್ರಕಾರವಾದ ಸಂಘಟನೆಯನ್ನು ನಿರ್ಮಾಣ ಮಾಡುವ ಶ್ರೇಯವು ಭಾರತ ಅಭ್ಯುದಯ ಸೇವಾ ಸಂಸ್ಥೆಗೆ ಹೋಗುತ್ತದೆ.

ಅರೆಮಲ್ಲಾಪುರ ಕುರಿಗಾರ ಸದಸ್ಯ ಶ್ರೀ ಹನುಮಂತಪ್ಪ ಮಲ್ಲಪ್ಪ ಶೆಟ್ಟರ ಇವರೊಂದಿಗೆ ಸಂದರ್ಶನ

ಈಗ ನಮ್ಮ ಗ್ರಾಮದಲ್ಲಿ 4000 ಕುರಿಗಳಿವೆ. ಅಜ್ಜ ಮುತ್ತಜ್ಜರ ಕಾಲದಿಂದಲೂ ಕುರಿಗಳನ್ನು ಸಾಕುತ್ತ ಬಂದಿದ್ದರೂ ಅವುಗಳ ಬಗ್ಗೆ ಹೆಚ್ಚಿನ ಕಾಳಜಿ ವಹಿಸುತ್ತಿರಲಿಲ್ಲ. ಕಾರಣ ಆ ವಿಷಯ ಕುರಿತು ಅವರಿಗೆ ಜ್ಞಾನವಿರಲಿಲ್ಲ. ದೇವರು ಕೊಟ್ಟಿದ್ದನ್ನು ದೇವರು ತೆಗೆದುಕೊಳ್ಳುತ್ತಾನೆ ಎಂಬ ಮೂಢ ನಂಬಿಕೆ ಮಾತ್ರ ಇತ್ತು. ಹಿಂದಿನ ಕುರಿಗಳಲ್ಲಿ ಕಾಯಿಲೆ ಬಂದರೆ ಎಲ್ಲ ಕುರಿಗಳು ಸತ್ತುಹೋಗುತ್ತಿದ್ದವು. ಭಾರತ ಅಭ್ಯುದಯ ಸೇವಾ ಸಂಸ್ಥೆಯ ಮಾರ್ಗದರ್ಶನದಲ್ಲಿ ಕುರಿಗಾರರಲ್ಲರೂ ಒಂದೆಡೆಗೆ ಸೇರಿ ತಮ್ಮ ಸಮಸ್ಯೆಗಳ ಬಗ್ಗೆ ಚರ್ಚಿಸಿ ಕುರಿಗಾರ ಸಂಘವನ್ನು ಸ್ಥಾಪಿಸಿದರು. ಮಾದಲನೆಯ ವರ್ಷದಲ್ಲಿ ನೀಲವರ್ಮ ಎಂಬ ಜಂತುವನ್ನು ನಾಶಪಡಿಸುವದಕ್ಕಾಗಿ ಕಡಿಮೆ ಬೆಲೆಯಲ್ಲಿ ಔಷಧಿಯನ್ನು ಕುರಿಗಾರರಿಗೆ ಕೊಡಿಸಿದರು. ಇದಲ್ಲದೇ ಬೇರೆ ಬೇರೆ ಜಂತುನಾಷಕ ಔಷಧಗಳ ಬಗ್ಗೆ ತಿಳುವಳಿಕೆ ನೀಡಿದರು ಮತ್ತು ಮುಂಜಾಗ್ರತೆಯ ಚುಚ್ಚು ಮದ್ದಿನ ಬಗ್ಗೆ ನಮ್ಮ ಸಂಘದಲ್ಲಿ ಕೆಲಸ ಮಾಡುತ್ತಿದ್ದ ಕುರಿಸಹಾಯಕನಿಂದ ಜ್ಞಾನವನ್ನು ನೀಡಿದರು.

ನಮ್ಮ ಊರಲ್ಲಿ ಈಗ ಒಂದು ಕುರಿಗಾರ ಸಂಘವಿದೆ. ತಿಂಗಳಿಗೆ ಒಂದು ಸಲ ನಾವು ಅಲ್ಲಿ ಕೂಡುತ್ತೇವೆ. ಕುರಿಗಳ ರೋಗದ ಬಗ್ಗೆ ಚರ್ಚಿಸುತ್ತೇವೆ. ಸರಕಾರದಿಂದ ದೂರಯುವ ಸೌಲಭ್ಯಗಳ ಬಗ್ಗೆ ಕೂಡಾ ತಿಳಿದುಕೊಳ್ಳುತ್ತೇವೆ.

ಇಂತಹ ಹದಿನೆಂಟು ಹಳ್ಳಿಗಳ ಕುರಿಗಾರ ಸಂಘಗಳಿಂದ ಒಂದು "

ಕುರಿಗಾರರ ಒಕ್ಕೂಟ ಸಭೆ " ಎಂದು ಮಾಡಿದ್ದೇವೆ. ಪ್ರತಿ ವರ್ಷ ರೂ 5/- ಈ ಸಭೆಗೆ ಕೂಡುತ್ತೇವೆ. ಹಾಗೂ ನಮ್ಮಲ್ಲಿಯ ಸಮಸ್ಯೆಗಳನ್ನು ಈ ಸಭೆಯಲ್ಲಿ ಚರ್ಚಿಸುತ್ತೇವೆ.

ಭಾರತ ಅಭ್ಯುದಯ ಸೇವಾ ಸಂಸ್ಥೆಯ ಮಾರ್ಗದರ್ಶನದಿಂದಾಗಿ ನಮಗೆ ಕುರಿಗಳಿಗೆ ಇಂಜೆಕ್ಷನ್ ನಾವೇ ಮಾಡುವದನ್ನು ಕಲಿತಿದ್ದೇವೆ. ಕುರಿಗಳಿಗೆ ಕಾಯಿಲೆ ಬಂದರೆ ಕುರಿಗಳಿಗೆ ಕಳ್ಳಿಯ ಹಾಲು ಕುಡಿಸುವದು, ಬರಿ ಹಾಕುವದು, ವಿಭಾತಿ ನೀರಿನಲ್ಲಿ ಕಲಿಸಿ ಕುಡಿಸುವದು ಮಾಡುತ್ತಿದ್ದವು. ನಮಗೆ D.P. ಎಂದರೆ ದೊಡ್ಡರೋಗ, ET ಅಂದರೆ ಸಿಡಿ ರೋಗ, F.M. ಅಂದರೆ ಕಾಲು ಮತ್ತು ಬಾಯಿಬೇನೆ ಇವೆಲ್ಲ ಗುತ್ತಿರಲಿಲ್ಲ. ಈಗ ತಿಳಿದುಕೊಂಡಿದ್ದೇವೆ. ಕುರಿ ಮತ್ತು ಮರಿ ಸಾಯುವ ಕೇಕಡಾ ಪ್ರಮಾಣ 100ಕ್ಕೆ 50ರಿಂದ 10ರಷ್ಟಿದೆ. ನನ್ನಲ್ಲಿ ಬರಿ 8 ಕುರಿಗಳಿದ್ದವು ಈಗ ಅವುಗಳ ಸಂಖ್ಯೆಯು 70 ಆಗಿದೆ. ಬೇರೆ ಬೇರೆ ಕಡೆಗೆ ಹೋಗಿ ಕುರಿ ಸಾಕುವ ಬಗ್ಗೆ ಮತ್ತು ಹುಲ್ಲು ಬೆಳೆಸುವ ರೀತಿಯ ಬಗ್ಗೆ ಹಾಗೂ ಕುರಿತಳಿಯ ಸುಧಾರಣೆ ಬಗ್ಗೆ ಮತ್ತು ಮಾರ್ಕೆಟ್ಟಿನಲ್ಲಿ ಕುರಿ ಮಾರುವ ಬಗ್ಗೆ ಎಲ್ಲ ವಿಷಯಗಳ ಬಗ್ಗೆ ತಿಳಿದುಕೊಂಡಿದ್ದೇವೆ. ನಮ್ಮ ಕುರಿಗಾರ ಸಂಘ ಬಹಳ ಚೆನ್ನಾಗಿ ಕೆಲಸ ಮಾಡುತ್ತಾ ಇದೆ. ರಾಯಚೂರಿನಲ್ಲಿಯ ಸಮಾಹ ಸಂಸ್ಥೆಗೆ ನಮ್ಮ ಸಂಘದಿಂದ 70 ಗಂಡುಮರಿಗಳನ್ನು ಮಾರಿದ್ದೇವೆ. ಮತ್ತು ಎಲ್ಲ ಕೆಲಸಗಳನ್ನು ಎಲ್ಲರೂ ಕೂಡಿಯೇ ಮಾಡುತ್ತೇವೆ.

ಭಾರತ ಅಭ್ಯುದಯ ಸಂಸ್ಥೆಯ ಬಗ್ಗೆ ಒಂದು ಚಿಕ್ಕ ಲೇಖನವನ್ನು ಬರೆಯಲು ನನ್ನ ಸಹ ಕಾರ್ಯಕರ್ತರು ಕೇಳಿಕೊಂಡಾಗ ನನಗೆ ಉಭಯ ಸಂಕಟ. ಒಂದು ಕಡೆ ನಾನೇನು ಅಂಥ ಹೆಸರುವಾಸಿ ಲೇಖಕನಲ್ಲ, ಕವಿಯಲ್ಲ ಎಲ್ಲಿಯೂ ಒಂದೆರಡು ಚುಟುಕುಗಳನ್ನು ಬರೆದಾಕ್ಷಣ ಹಿರಿಯ ಲೇಖಕರ ಮಟ್ಟಕ್ಕೆ ಏರಲಾರೆ. ಅವಶ್ಯವಿದ್ದ ವಿಷಯದ ಬಗ್ಗೆ ಲೇಖನ ಬರೆಯುವ ಸಾಮರ್ಥ್ಯ ಪಡೆಯಲಾರೆ. ಇದು ನನಗೆ ಗೊತ್ತು. ಮತ್ತೊಂದೆಡೆಗೆ ನಾವೆಲ್ಲರೂ ಇಷ್ಟು ಕಳಕಳಿಯಿಂದ, ಆತ್ಮೀಯತೆಯಿಂದ ನಿಸ್ಸಾರ್ಥ ಭಾವನೆ ಮತ್ತು ತನ್ನಯತೆಯಿಂದ ನಮಗೆ ಸಾಮರ್ಥ್ಯವಿದ್ದಷ್ಟು, ಕಾರ್ಯವನ್ನು ಮಾಡುವ ಸಂಸ್ಥೆಯ ಬಗ್ಗೆ ಬರೆಯದಿರುವುದು ಉಚಿತವೆಂಬ ಭಾವನೆ. ಈ ಎರಡು ವಿಚಾರಗಳ ನಡುವೆ ಸಿಲುಕಿ, ನನ್ನ ಅಲ್ಪಮತಿಗೆ ತಿಳಿದಿರುವಷ್ಟು ಬರೆಯಲು ನಿಶ್ಚಯಿಸಿ ಇಂದು ಆರಂಭಿಸಿದ, ಲೇಖನವಿದು. ಏನಾದರೂ ತಪ್ಪಿದ್ದಲ್ಲಿ ತಿದ್ದಿಕೊಳ್ಳಬೇಕು, ಇಷ್ಟು ಪ್ರಾರಂಭದ ಓರಿಕೆ.

ನನ್ನ ಸಹ ಕಾರ್ಯಕರ್ತರು ಈಗಾಗಲೇ ಸಾಕಷ್ಟು ಪರಿಚಯಾತ್ಮಕ ಲೇಖನಗಳನ್ನು ಪ್ರಕಟಿಸಿ ಭಾರತ ಅಭ್ಯುದಯ ಸಂಸ್ಥೆಯ ಸವಿಸ್ತಾರ ಪರಿಚಯವನ್ನು ಮಾಡಿಕೊಟ್ಟಿರುವರು. ಹೀಗಿರುವಾಗ, ನಾನು ಬರೆಯಬೇಕಾದ ವಿಷಯ ಉಳಿದಿದೆಯೆಂದು ನನಗೆ ಅನಿಸುವದಿಲ್ಲ. ಆದ್ದರಿಂದ ಕೆಲವು ವೈಯಕ್ತಿಕ ಅನುಭವಗಳನ್ನು ಇಲ್ಲಿ ವಿವರಿಸುವದಾದ್ದರಿಂದ ನನಗೆ ಉಳಿದ ಪರ್ಯಾಯ, ನಾನು ಪ್ರಾರಂಭಿಸಿದ ಅಂಗವಿಕಲರ ಸಂಸ್ಥೆಗೆ ಸಹಾಯ ಕೋರಿ 1984ರಲ್ಲಿ ಭಾರತ ಅಭ್ಯುದಯ ಸಂಸ್ಥೆಗೆ ಬಂದೆ. ಈ ಕೋರಿಕೆಯ ಯಶಸ್ವಿ ಅಪಯಶಗಳ ವಿಶ್ಲೇಷಣೆ ಇಲ್ಲಿ ಮಹತ್ವದ್ದಲ್ಲ, ಆದರೆ ಈ ಕಾರಣದಿಂದಾಗಿ ಈ ಸಂಸ್ಥೆಯ ಪರಿಚಯವಾಯಿತು. ಮುಂದೆ ಈ ಸಂಸ್ಥೆಯಲ್ಲಿ ಏಕರೂಪವಾಗಿ ಕೆಲಸ ಮಾಡಿದಾಗ ಬಂದ ಅನುಭವಗಳನ್ನು ಪ್ರತಿಪಾದಿಸುವ ಪ್ರಾಮಾಣಿಕ ಪ್ರಯತ್ನ ನನ್ನದು.

ಭಾರತ ಅಭ್ಯುದಯ ಸಂಸ್ಥೆಯ ಯಾವದೊಂದು ರಾಜಕೀಯ ಪಕ್ಷಕ್ಕೆ ಸೇರಿದುದಲ್ಲ. ಕೇವಲ ಸೇವಾ ಮನೋಭಾವದಿಂದ ಮುನ್ನಡೆಯುತ್ತಿರುವ ಸಂಸ್ಥೆ. ನಮ್ಮ ಹಳ್ಳಿಗಳ, ನಗರಗಳ, ರಾಜ್ಯದ ಮತ್ತು ದೇಶದ ಸರ್ವತೋಮುಖ ಪ್ರಗತಿಯಾಗಬೇಕಾದರೆ ಕೇವಲ ವಿಶಿಷ್ಟ ವರ್ಗದ ಜನತೆಯ ಪ್ರಗತಿ ನಿಜವಾದ ಪ್ರಗತಿಯಲ್ಲ. ಪ್ರಗತಿಯು ಸರ್ವತೋಮುಖ ಆಗಿರಬೇಕು. ಸಮಾಜದ ಆರ್ಥಿಕ, ಸಾಮಾಜಿಕ ಮತ್ತು ಮಾನಸಿಕ ಸ್ಥಿತಿ-ಗತಿಯು ಸಮತೋಲನ ಮಟ್ಟದಲ್ಲಿರಬೇಕು. ಇಂಥ ಸಮತೋಲಿತತೆಯನ್ನು ಕಾಯ್ದುಕೊಳ್ಳುವುದರಲ್ಲಿ ಬಡವರು, ಕಾರ್ಮಿಕರು, ಚಿಕ್ಕ ಹಿಡುವಳಿದಾರರು, ಭಾರಹಿತ ಹಳ್ಳಿಯ ಜನರು ಮತ್ತು ಗುಡ್ಡಗಾಡು ಪ್ರದೇಶಗಳಲ್ಲಿ ವಾಸವಾಗಿರುವ ವಿಶಿಷ್ಟ ಜನಾಂಗದವರು, ಅಸಹಾಯಕರಾಗಿರುವದರಿಂದ ಈ ವರ್ಗದವರತ್ತ ಗಮನ

ನೀಡುವುದು ನಮ್ಮೆಲ್ಲರ ಆದ್ಯ ಕರ್ತವ್ಯವಾಗಿದೆ.

ಇಂಥ ಧೋರಣೆಯನ್ನೇ ಪ್ರಮುಖ ಧ್ಯೇಯವಾಗಿಟ್ಟುಕೊಂಡು ಭಾರತ ಅಭ್ಯುದಯ ಸಂಸ್ಥೆ ನಮ್ಮ ದೇಶದಲ್ಲಿಯೆ ಅತಿ ಹಿಂದುಳಿದ ಪ್ರದೇಶ ಮತ್ತು ಜನಾಂಗದವರ ಆರ್ಥಿಕ ಸಾಮಾಜಿಕ ಮತ್ತು ಮಾನಸಿಕ ಅಭಿವೃದ್ಧಿಗಾಗಿ ತನ್ನ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ನಿರೂಪಿಸುತ್ತ ಬಂದಿದೆ. ಇಂಥ ವರ್ಗಗಳ ಜನತೆಯ ನಿತ್ಯ ಜೀವನದ ಆಚಾರ ವಿಚಾರಗಳ ಅಭ್ಯಾಸವನ್ನು ಕುಲಂಕಪವಾಗಿ ಮಾಡಿ, ಅದರಲ್ಲಿ ಯಾವುದೇ ಮೂಲಭೂತ ಬದಲಾವಣೆಯನ್ನು ಮಾಡದೇ, ಅದಕ್ಕೆ ಪರ್ಯಾಯವಾಗಿರುವ ಹಾಗೆ ಕೆಲವು ಅಭಿವೃದ್ಧಿ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಹಮ್ಮಿಕೊಂಡು ಅವುಗಳ ಮೂಲಕ ಅವರನ್ನು ಪ್ರಗತಿಯತ್ತ ಕರೆದೊಯ್ಯುವ ಪ್ರಾಮಾಣಿಕ ಪ್ರಯತ್ನವಾಗಿದೆ. ಇದರಂತೆ ಸಮಾಜದ ಎಲ್ಲ ವರ್ಗಗಳು ಒಂದು ಸಾಮಾಜಿಕ ನೆಲೆಗೆ ಬಂದು ತಲುಪಿದಾಗ ನಿಜವಾದ ಪ್ರಗತಿಯಾಗಿದೆಯೆಂದು ಭಾವಿಸಬೇಕು. ಸಮಾಜದ ಕೇವಲ ವಿಶಿಷ್ಟ ವರ್ಗದವರಷ್ಟೇ ಪ್ರಗತಿ ಹೊಂದಿದರೆ ಮತ್ತು ಉಳಿದ ದುರ್ಬಲ ವರ್ಗದವರು ಅಲಕ್ಷಿತವಾದರೆ ನಿಜವಾದ ಸಾಮಾಜಿಕ ಪ್ರಗತಿ ಆಗುವದಿಲ್ಲ. ಈ ವ್ಯತ್ಯಾಸಕ್ಕೆ ಮೂಲಕಾರಣ, ಸಮಾಜದಲ್ಲಿ ಉಪಲಬ್ಧವಿರುವ ಸೌಲಭ್ಯಗಳ ಅಸಮಾನ ವಿತರಣೆ, ವಿಭಜನೆಯೆನ್ನಬಹುದು.

ಸಮಾಜದ ಇಂಥ ಕುಂದುಕೊರತೆಗಳನ್ನು ಗಣನೆಗೆ ತೆಗೆದುಕೊಂಡು ಭಾರತ ಅಭ್ಯುದಯ ಸಂಸ್ಥೆಯು ತನ್ನ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ನಿರ್ಣಯಿಸುತ್ತದೆ. ಭಾರತ ಅಭ್ಯುದಯ ಸಂಸ್ಥೆಯ ಕಾರ್ಯಕರ್ತನಾಗಿ ಕೆಲಸಮಾಡುವಾಗ ಒಂದು ವಿಶಿಷ್ಟ ಅನುಭವ, ಆನಂದ ದೊರೆಯುವಲ್ಲಿ ಎಳ್ಳಷ್ಟು ಸಂಶಯಿಲ್ಲ. ಸಂಸ್ಥೆಯು ಹಾಕಿಕೊಂಡ ಕೆಲವು ಕಾರ್ಯಕ್ರಮಗಳಾದ ಗ್ರಾಮೀಣ ಜನರ ಆರೋಗ್ಯ, ವ್ಯವಸಾಯ, ಶಿಕ್ಷಣ, ಸಹಕಾರ ಮುಂತಾದ ವಿಭಾಗಗಳಲ್ಲಿ ಗ್ರಾಮದ ಜನತೆಯೊಂದಿಗೆ ಅವರ ದಿನನಿತ್ಯದ ವ್ಯವಹಾರದಲ್ಲಿ ಸಹಭಾಗಿತ್ವವಾಗಿ, ಅವರ ಆಚಾರ ವಿಚಾರ, ರೀತಿನಡುವಳಿಕೆಯನ್ನು ಅಭ್ಯಸಿಸಿ ಅವುಗಳಲ್ಲಿ ಏಕರೂಪ ಅಭಿವೃದ್ಧಿಯಾಗುವಂತೆ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಹಮ್ಮಿಕೊಂಡು, ಆ ಕಾರ್ಯಕ್ರಮಗಳ ಕಾರ್ಯಾಚರಣೆಯಲ್ಲಿ ಬರುವ ತೊಂದರೆಗಳನ್ನು ಎದುರಿಸಿ, ಅಭ್ಯಸಿಸಿ, ಸಮಾಧಾನಕರ ಪರಿಹಾರ ಕಂಡುಕೊಂಡು ಮುನ್ನಡೆದಾಗ ದೊರೆತ ಸಮಾಧಾನ ಅವೈಕ.

ನಮ್ಮ ಸಹ ಕಾರ್ಯಕರ್ತರು ಯಾವುದೇ ತರದ ಭೇದ ಭಾವ, ಉಚ್ಚ ನೀಚವೆಂಬ ತಾರತಮ್ಯವನ್ನು ಗಣನೆಗೆ ತೆಗೆದುಕೊಳ್ಳದೆ, ಗ್ರಾಮೀಣ ಜನರೊಂದಿಗೆ ಪ್ರಗತಿಯ ಕಾರ್ಯದಲ್ಲಿ ತಲೆನಿರಾದಾಗ ಇಬ್ಬರಲ್ಲಿಯೆ ಅಂತರವನ್ನು ತೋರದು, ಗ್ರಾಮ ಜನತೆಯಲ್ಲಿ ಆತ್ಮವಿಶ್ವಾಸ, ಧೃಢನಿಶ್ಚಯ, ಹೊಸ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು

ಅರಿತುಕೊಳ್ಳುವ ಆಸಕ್ತಿಯನ್ನು ಹುಟ್ಟಿಸುವಲ್ಲಿ ನಿಶ್ಚಯವಾಗಿ ಯಶಸ್ವಿಯಾಗಿದ್ದಾರೆ. ಇದೇ ಭಾರತ ಅಭ್ಯುದಯ ಸಂಸ್ಥೆಯ ಯಶೋಗಾಥಾ. ನಾವು ಸಂಪೂರ್ಣವಾಗಿ ನಮ್ಮ ಕಾರ್ಯಕ್ರಮದಲ್ಲಿ ಯಶಸ್ವಿಯಾಗಿದ್ದೇವೆಂದು ಇಲ್ಲಿ ಪ್ರತಿಪಾದಿಸುವುದಿಲ್ಲ. ಆದರೆ ಯಾವ ಜನಾಂಗದ ಸಲುವಾಗಿ ನಮ್ಮ ಚಟುವಟಿಕೆಗಳನ್ನು ನಡೆಸುತ್ತಿರುವೆವೋ, ಆ ಜನರು ನಮ್ಮ ಧೈಯ ಧೋರಣೆಗಳನ್ನು ಅರಿತುಕೊಳ್ಳಲು ಸಮರ್ಥರಾಗಿದ್ದಾರೆಯೆಂದಾದರೆ ನಮ್ಮ ಯಶಸ್ಸಿನ ಮೌಲ್ಯಮಾಪನ.

ರಾಜ್ಯದಲ್ಲಿಯೂ ಆರ್ಥಿಕ, ಸಮಾಜಿಕ ದೃಷ್ಟಿಯಲ್ಲಿ ಅತೀ ಹಿಂದುಳಿದ ಭಾಗಗಳನ್ನು ಆಯ್ಕೆಕೊಂಡು ಅಲ್ಲಿಯ ಕಾರ್ಯಕ್ರಮವನ್ನು ಕೈಕೊಳ್ಳುತ್ತೇವೆ. ಅಲ್ಲಿಯ ಜನರ ಬೇಸಾಯ, ಸಣ್ಣ ಪುಟ್ಟ ವ್ಯವಸಾಯ, ಅವರ ಆರೋಗ್ಯದ ಮಟ್ಟ, ಪ್ರೌಢ ಶಿಕ್ಷಣದ ಮಟ್ಟ ಈ ಎಲ್ಲ ವಿಷಯಗಳನ್ನು ನಮ್ಮ ಸಂಯೋಜಕರು ಅಭ್ಯಸಿಸಿ ವರದಿ ಮಾಡಿದಾಗ, ಯಾವ ದಿಶೆಯಲ್ಲಿ ಹೋಗಿ ಅಲ್ಲಿಯ ಜನರ ನಿತ್ಯಜೀವನವನ್ನು ಸುಧಾರಿಸಬೇಕೆಂದು ಸಂಸ್ಥೆಯ ಕಾರ್ಯಕಾರಿ ಮಂಡಳಿದವರು ನಿರ್ಣಯಿಸುತ್ತಾರೆ. ಈ ನಿರ್ಣಯದ ಮೇರೆಗೆ ಅಲ್ಲಿಯ ಜನರಿಗೆ ಅವಶ್ಯವಾದ ಕೈಗಾರಿಕೆ (ಅಲ್ಲಿಯೇ ದೊರೆಯುವ

ಸಾಧನ ಸಾಮಗ್ರಿಗಳಿಗೆ ಅನುಗುಣವಾಗಿ) ಜನರ ಮತ್ತು ದನಕರುಗಳ ಆರೋಗ್ಯ, ಅವಶ್ಯವಿರುವ ಪ್ರೌಢಶಿಕ್ಷಣ, ಆರ್ಥಿಕ ಪರಿಸ್ಥಿತಿಯ ಸುಧಾರಣೆಗೆ ಪೂರಕವಾಗುವ ಚಟುವಟಿಕೆಗಳನ್ನು ಕಲಿಸುವ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಹಾಕಿಕೊಳ್ಳುತ್ತದೆ. ಎಲ್ಲ ಚಟುವಟಿಕೆಗಳಿಗೆ ವೇಳೆಯ ನಿರ್ಬಂಧವಿದೆ. ಅದಷ್ಟು ಬೇಗನೆ ಸ್ಥಳೀಯ ಗ್ರಾಮೀಣ ಜನರನ್ನು ಸ್ವಾವಲಂಬಿಗಳನ್ನಾಗಿ ಮಾಡುವ ಮೂಲತತ್ವ ಅವಲಂಬಿಸಿ ಅವರು ಈ ಎಲ್ಲ ವಿಭಾಗಗಳಲ್ಲಿ ಒಂದು ಮಟ್ಟವನ್ನು ತಲುಪಿ, ಸ್ವಾವಲಂಬಿಗಳಾಗಬಹುದೆಂಬ ಲಕ್ಷಣಗಳು ಕಂಡುಬಂದ ನಂತರ ಸಂಸ್ಥೆಯು ತನ್ನ ಚಟುವಟಿಕೆಗಳ ಕಾರ್ಯಕ್ಷೇತ್ರವನ್ನು ಬೇರೆ ಹಿಂದುಳಿದ ಭಾಗಕ್ಕೆ ವರ್ಗಾಯಿಸುತ್ತದೆ. ಇದೇ ಈ ಸಂಸ್ಥೆಯ ಮೂಲತತ್ವ.

ಇಂಥ ಒಂದು ರಾಜಕೀಯವಲ್ಲದ, ನಿಸ್ಪಾರ್ಥ ಸೇವಾಭಾವದಿಂದ ದೇಶದ ಅತಿ ಬಡ ಜನರ ಸಲುವಾಗಿ ಕಳಕಳಿಯಿಂದ ದುಡಿಯುತ್ತಿರುವ ಮತ್ತು ಅವರ ಆರ್ಥಿಕ ಸಮಾಜಿಕ ಮತ್ತು ಮಾನಸಿಕ ಬೆಳವಣಿಗೆಗಳಿಗೆ ಆಸ್ಪದ ಮಾಡಿಕೊಡಲು ಅಹೋರಾತ್ರಿ ದುಡಿಯುತ್ತಿರುವ ಸಂಸ್ಥೆಯ ಸದಸ್ಯನಾಗಿ ದುಡಿಯುವ ಒಂದು ಅವಕಾಶ, ಸುಸಂಧಿ ದೊರೆಯುತ್ತದೆ ನನ್ನ ಸೌಭಾಗ್ಯ.

“ಅಂದು ಕಾಡು ಮನುಷ್ಯ ಇಂದು ಪಶುಆರೋಗ್ಯ ಕಾರ್ಯಕರ್ತೆ”

ಲೇಖಕರು ರಮೇಶ ಧಿ. ಪಾಟೀಲ.

ಸುಮಾರು ೩೮ ವರ್ಷದ ಯುವಕ ಸುಭಾಸ ಮಡಿವಾಳರ ಕೇವಲ ೫ನೇ ಇಯತ್ತೆಯವರೆಗೆ ಕಾಲ ಕಳೆದು ಗ್ರಾಮದ ಕೆಲವೇ ಜನ ಪುಂಡರಲ್ಲಿ ಇವನು ಒಬ್ಬನಾಗಿದ್ದ. ಗ್ರಾಮದ ಜನರ ಪ್ರಕಾರ ಗ್ರಾಮದಲ್ಲಿ ಏನಾದರೂ ಜಗಳಗಳು ಆಗಿದ್ದರೆ ಅಲ್ಲಿ ಸುಭಾಸ ಇದ್ದಾನೆ ಎಂದು ಅರ್ಥ. ಇಂಥ ಒಬ್ಬ ಕಾಡು ಮನುಷ್ಯ ಇಂದು ಗ್ರಾಮದಲ್ಲಿ ಪಶುಗಳ ಡಾಕ್ಟರ್ ಎನಿಸಿಕೊಳ್ಳುತ್ತಿದ್ದಾನೆ. ಈ ರೀತಿ ಒಂದು ಬದಲಾವಣೆಗೆ ಯಾವ ಅಂಶಗಳು ಕಾರಣವಾಗಿವೆ ಎಂಬುದನ್ನು ನೋಡೋಣ.

ಬಡ ಭೂ ರಹಿತ ಕುಲಿಕಾರ ಕುಟುಂಬದವನಾದ ಸುಭಾಸನಿಗೆ ತಮ್ಮ ಓಣಿಯಲ್ಲಿ ಭಾರತ ಅಭ್ಯುದಯ ಸೇವಾ ಸಂಸ್ಥೆಯ ಸಮುದಾಯ ಸಂಘಟಕರು ಭೂ ರಹಿತ ಕುಲಿಕಾರರು ಸಂಘಟಿತರಾಗಿ ಮೇವು ಅಭಿವೃದ್ಧಿ ಫಾರಂನಲ್ಲಿ ಕೆಲಸ ಮಾಡುವುದರ ಬಗ್ಗೆ ವಿಚಾರ ಮಾಡಿದಾಗ ತಾನು ಏಕೆ ಈ ಸಂಘದಲ್ಲಿ ಸೇರಬಾರದು ಎಂದು ಮನಸ್ಸು ಮಾಡಿ ಸಂಘದಲ್ಲಿ ಸೇರಿಕೊಂಡನು. ನಂತರ ಸಂಘದಲ್ಲಿ ಸಾಂಘಿಕವಾಗಿ ಫಾರಂನಲ್ಲಿ ಕೆಲಸ ಮಾಡುವುದರ ಬಗ್ಗೆ ವಿಚಾರ ಮಾಡುವುದು, ಚರ್ಚಿಸುವುದು, ನಿರ್ಧಾರ ತೆಗೆದುಕೊಳ್ಳುವುದು. ತೆಗೆದುಕೊಂಡ ನಿರ್ಧಾರವನ್ನು ಕಾರ್ಯ ಚರಣೆಗೆ ತರುವುದು ಇವೆಲ್ಲವುಗಳು ಅವನ ವೈಯಕ್ತಿಕ ಅಭಿವೃದ್ಧಿಗೆ ಸಾಕಷ್ಟು ಪರಿಣಾಮ ದೀರಿತು. ಅವನಲ್ಲಿ ಹೊಸ ಹೊಸ ವಿಚಾರಗಳನ್ನು ಅಳಿದುಕೊಳ್ಳಬೇಕು, ತಿಳಿದಿದ್ದನ್ನು ಜನರಿಗೆ ತಿಳಿಸಬೇಕೆಂಬ ಲವಲವಿಕೆ ಹುಟ್ಟಿತು. ಈ ಒಂದು ಸಂದರ್ಭದಲ್ಲಿ ಇನ್ನೊಂದು ಅವಕಾಶ ಅವನಿಗೆ ಒದಗಿಬಂದಿತು. ಅದೇನೆಂದರೆ ಹೈನಾಭಿವೃದ್ಧಿಯ ಮಹಿಳಾ ಅಪೆಕ್ಸ್ ಸೊಸೈಟಿಯಲ್ಲಿ ಒಬ್ಬ ಪಶು ಆರೋಗ್ಯ ಕಾರ್ಯಕರ್ತನ ಅವಶ್ಯಕತೆ ಇದ್ದಿತು. ಈ ಒಂದು ಅವಕಾಶವನ್ನು ಪಡೆದುಕೊಂಡು ಪಶು ಆರೋಗ್ಯಕರ್ತನೆಂದು ನೇಮಕಗೊಂಡನು. ಈ ಕೆಲಸ ನಿರ್ವಹಿಸುವುದಕ್ಕಾಗಿ ಧಾರವಾಡ ಕೃಷಿ ವಿಶ್ವವಿದ್ಯಾಲಯದ (ಡೇರಿ ವಿಭಾಗ) ತರಬೇತಿಯಲ್ಲಿ ಪಾಲ್ಗೊಂಡನು. ಅಲ್ಲಿ ತರಬೇತಿಗಾಗಿ ಕಲಿತಂಥವರು ಇಂಗ್ಲೀಷಿನಲ್ಲಿ ಸಂಭಾಷಿಸುವುದು ಹಾಗೂ ಬೇಗನೆ ಅರ್ಥ ಮಾಡಿ ಕೊಳ್ಳುವುದನ್ನು ನೋಡಿ ತಾನು ಇದನ್ನು ಕಲಿಯಲು ಸಾಧ್ಯವೇ ಎಂದು ಅವನ ಮನಸ್ಸಿನಲ್ಲಿ ಪ್ರಶ್ನೆ ಉದ್ಭವಿಸುತ್ತಿತ್ತು. ಅದರೂ ಕಾರ್ಯ ಕರ್ತ ಎಂದು ಕೆಲಸ ಪ್ರಾರಂಭಿಸಿದನು. ದನಗಳಿಗೆ ಕೃತಕ ಗರ್ಭಧಾರಣೆ, ಪಶುಗಳ ಗರ್ಭಧಾರಣಾ ಪರೀಕ್ಷೆ ಮಾಡ ತೊಡಗಿದನು. ಆದರೆ ಅದರಲ್ಲಿ ಪರಿ ಪೂರ್ಣತೆ ಇಲ್ಲದೆ ತೊಂದರೆಗಳನ್ನು ಅನುಭವಿಸುತ್ತಿದ್ದನು. ಇಂಥ ಪರಿಸ್ಥಿತಿಯಲ್ಲಿ ಭಾರತ ಅಭ್ಯುದಯದ ಸೇವಾ ಸಂಸ್ಥೆಯ ಡಾ|| ಶ್ರೀಪಾದರಾವ್ ಅವರು ನೆರವಾದರು. ಡಾ|| ಶ್ರೀಪಾದರಾವ್ ಇವರಿಂದ ಪಶುಗಳ ಕೃತಕ ಗರ್ಭಧಾರಣೆ ಮಾಡುವುದು. ಪಶುಗಳ ಗರ್ಭ ಪರೀಕ್ಷೆ ಮಾಡುವುದು ಹಾಗೂ ಅವುಗಳಿಗೆ ಚಿಕಿತ್ಸೆ ವಡುವುದು ಹಾಗೂ ದನಕರುಗಳಿಗೆ ಬರುವ ರೋಗಗಳು ಹಾಗೂ ಮುಂಜಾಗತ ಕ್ರಮಗಳ ಬಗ್ಗೆ ತಿಳಿದುಕೊಂಡನು. ಅಲ್ಲದೆ ಜನಗಳಿಗೆ ತಿಳಿಸುವ ವಿಧಾನವನ್ನು ಅರಿತು ಕೊಂಡನು. ಅವನ ಕೆಲಸದ ಪರಿಣಾಮದಿಂದ ಇಂದು ಅರೇಮಲ್ಲಾಪುರ ಗ್ರಾಮದಲ್ಲಿ 150 ಸುಧಾರಿತ ತಳಿಗಳು ನೋಡಲು ಸಿಗುತ್ತವೆ.

ಗ್ರಾಮದ ಜನರು ಪಶುವಿಗೆ ಸಂಬಂಧ ಪಟ್ಟ ಕಾಯಿಲೆ ವಿಷಯದಲ್ಲಾಗಲಿ, ಅಥವಾ ಪಶು ಸುಧಾರಣೆ ವಿಷಯದಲ್ಲಾಗಲಿ ಸುಭಾಸನಿಂದ ಮಾರ್ಗದರ್ಶನ ಹಾಗೂ ಸಲಹೆಯನ್ನು ಪಡೆಯುತ್ತಿದ್ದಾರೆ. “ ಹಿಂದೆ ಕಾಡು ಸುಭಾಸನು ಎಂದು ಅನಿಸಿಕೊಳ್ಳುತ್ತಿದ್ದ ಈ ಸುಭಾಸನು ಇಂದು ಈ ಅರೇಮಲ್ಲಾಪುರ ಗ್ರಾಮದಲ್ಲಿ ಡಾ|| ಸುಭಾಸ ಎಂದು ಅನಿಸಿಕೊಳ್ಳುತ್ತಿರುವನು.”

VOLUNTARISM : THE CONTEXT OF THE '90s

S. R. Ramaswamy

THERE has, in recent years, been a noticeable increase in the number of voluntary organisations in the country. This, in itself, may be said to be a response to the failure of the political parties. No political party can now legitimately claim to represent the people. On the one hand we have grassroots action groups trying to empower the people. On the other hand are the political parties interested in political power as an instrument of amassing fortunes through any available means. This has resulted in the worsening of the adversarial relationship between the people and the government. During the last three decades, the State has drifted so far away from the people that it is now well-nigh impossible to have any kind of sustained on-going relationship with the government. Efforts to establish an acceptable level of relationship with the government have not been wanting. However, the positive outcome of such endeavours has been more than counter-balanced by the negative actions of the State. In the end, therefore, there is hardly any long-term gain.

Increasing Alienation:

During the years prior to Independence, there was a somewhat symbiotic relationship between political and social movements. That relationship gradually disappeared. What the increasingly diverse and widespread social movements of recent years represent is not merely the alienation between the State and the people, but also a societal response to the conflict between two cultures or world-views which are opposed to each other. Unless the latter dimension is clearly understood efforts to secure a better deal for the poor may prove unwholesome.

Customarily, voluntary organisations have largely kept themselves aloof from party politics. At the present juncture, remaining non-political seems to make little sense, unless one construes politics in the narrowest of senses. To state succinctly, most planning and policy-making in the post-Independence period has equated the enhanced prosperity of a few with the removal of poverty among many. It is the realisation of this fact in an increasing measure that has radicalized more and more voluntary organisations and, consequently, has made them a bete noire for government.

Crumbling Mechanisms:

What voluntarism has done is to expose the fact that many of the current political, legislative, administrative and legal mechanisms have not kept pace with either democratisation or the primary needs of the largest sections of people whose condition has been steadily worsening. Buzz-words like 'socialist pattern', etc., now generate little enthusiasm. There is almost universal disillusionment about this succession of concepts. The political system and the bureaucracy have alike become instruments for continuing the hegemony of the gentry. Anti-poverty formulations too are lifted straight from the telltale prescriptions of the World Bank and such other surrogate governments. Even cerebral self-reliance is thus at a discount.

A Double Crisis

Presently we are faced with a double crisis. (1) On the one hand the industrial-consumerist model of progress relentlessly pursued has resulted in ever-increasing colonisation of natural resources of every description. Empire-building by the domestic capitalists is supplemented by even larger empire-building of the multinational corporations which have now subtly invaded every facet of life and even the remotest hinterlands. (2) As a result of the above phenomenon, the pressure on the pro-people voluntary sector has greatly increased. Today, even Khadi, handloom and handicraft which in yester-years were the most eloquent symbols of people's power-have now become totally dependent upon State patronage. The people's sector has obviously not kept pace with the galloping anti-development trends.

Overtures to VOLAGs

The thinly veiled overtures to voluntary organisations (exemplified by endless protestations of World Bank and CAPART-sponsored 'voluntarism') are but intended to soften and decelerate widespread opposition to the havoc being wrought by technology dominated and marketological 'development'. The State, the corporate sector, the World Bank and other multinationals alike have good reason to try to coopt the voluntary sector. Earlier strategy packages have all come

home to roost. It has therefore become necessary to avert, delay and distance large-scale confrontations if the good work has to be continued for some time yet. It is hardly an accident that human-rights activism now attracts the most severe punishment from the State. Isn't the creation of a sector of State-aided non-governmental organisations the surest as well as the simplest way of weakening, debilitating and splintering the none-too-strong voluntary movement? Voluntary organisations may thus be said to be the newest frontier of worldwide corporate capitalism.

Co-option

The nexus between government and the domestic corporate sector is an old study. What is now emerging is the equation of VOLAGs with both of the above. VOLAGs are now being viewed as convenient conduits for eventually increasing the presence of the corporate sector everywhere.

Four years ago, the government initiated moves to bring all voluntary organisations under its own umbrella process which has since continued in the name of CAPART. In a different historical setting, government's offer to fund voluntary developmental activity could perhaps have been welcomed, since none would like to be perpetually dependent upon foreign money. What generated opposition to it is the potential of the government's move for increased bureaucratic interference in the working of voluntary organisations. The move has not altogether failed, considering the vast number of organisations which have opted to make use of CAPART funding. Perhaps the initial opposition to the 'National Council' was not based on adequate analysis.

Radicalization Needed

It is not unlikely that the radical attitude towards the State becomes softened because of hard 'facts of life' e.g., the fact that voluntarism today is the livelihood for several thousand people. It is needless to point out that acquiescence with the newly engineered delivery systems tends to weaken the roots of genuine voluntary action. Such softening of attitudes will also have the effect of delaying the 'flash points' which alone, as we know from history, have the capability for catalyzing mass movements.

We may mention en passant that, for the same reason as above, there cannot be much justification for voluntary organisations to take up welfarist activities in a big way. Philosophically, even governmental welfarist activity deserves to be discouraged, since (i) resources which ought to be harnessed for long-term development would be consumed for short-term ends, and (ii) welfarist programmes provide yet another

leverage for political manipulations. Proliferation of welfarist activities, which tend to promote anti-development, will eventually eat away the vitals of voluntarism.

Welfarism

What is being suggested here is not that welfarist activities be given up. What needs to be realised is that the existence of voluntary organisations derives justification from a basic urge to act as a countervailing pressure to government and to all exploitative mechanisms. If voluntary organisations have to evolve to a higher level of efficiency, it becomes necessary that the above realisation be internalised and acted upon.

There is often a measure of realism in the approaches of micro-level action groups. However, not many of these groups seem presently to appreciate the larger context of the varieties of exploitation. Limited intra-system measures of reform will not be equal to the task of resolving such conflicts in their entirety. Hence the need for VOLAGs to broaden their horizons of thought and action. In the past, too many voluntary organisations have assumed that their functioning paves the way (in an unspecified manner) for social transformation.

Areas which ought to merit priority in the functioning of VOLAGs are:

- (1) Democratisation;
- (2) fostering of self-reliance and self-determination;
- (3) challenging the overbearing State and market structures; and
- (4) well-defined severance from capitalist and elite structures at various levels.

An Agenda for the Coming Decade:

Viewed in this historical perspective, the following may constitute the thrust-area of voluntary action in the decade of the '90s"

- (1) Spreading awareness regarding the effect of the model of development now pursued on values, morality, culture and life-styles.
- (2) A nation-wide and aggressive campaign for rejecting the capitalist-westernisation approach in-built into all major governmental programmes.
- (3) Spreading awareness regarding the dangers inherent in the uncontrolled growth of the corporate sector

- (4) Spreading awareness regarding the all-round damage being caused by the government-multi national nexus.
- (5) Establishing visible linkages between grassroots action and the mainstream political and bureaucratic processes.
- (6) Increased articulation of the critical concerns not only at rural level but also in urban and peri-urban regions.
- (7) Responsibilizing not only bureaucracy but also the political parties.
- (8) Demanding system changes rather than limited ameliorative measures at an intra-system level.
- (9) A deliberate transition from 'action groups' to massive 'social movements'.

There is no reason for the voluntary sector to be apologetic about its failures and shortcomings. If voluntarism has had limited success, the political system has not spectacularly succeeded either and has, in fact, become more chaotic than even before. In quite a few areas, it is voluntarism and not professional politics which has produced the few intra-system reforms which have come about.

During the last three decades, the strength and operational capabilities of voluntary organisations have considerably increased. We must, however, bear in mind that voluntarism at no time is an area of life wherein accomplishment is to be measured by positive successes. Voluntarism will always undergird social processes, rather than being in the forefront of transformation. If voluntarism acquires high visibility, it may well become self-defeating.

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ಮನದ ಕತ್ತಲೆಯನ್ನು ಓಡಿಸಿದ ಶಿಕ್ಷಣ

ನಾನು ಶಿವಾನಂದ ವೆಂಕಟೇಶ್‌ವರರು. ನನ್ನ ಗ್ರಾಮ ಕೋಣನ ತಂದಿಗೆ ನನಗೆ ಈಗ 22 ವರ್ಷ. ಶ್ರೀ ಕರಿಯಪ್ಪ ನಡುವಿನಮನಿ ನಡೆಸುತ್ತಿದ್ದಂತೆ ರಾತ್ರಿ ಸಾಲಿಗೆ ಒಂದು ವರ್ಷ ಹೋಗುತ್ತಿದ್ದ. ಈ ಶಾಲೆಗೆ ಹೋಗುವ ಮುಂಚೆ ನಮ್ಮ ರೈತಾಪ ಕೆಲಸಮಾಡುತ್ತಿದ್ದ. ಕಗ್ಗತ್ತಲು ಕಾಡು ಆದಾಗ ಆಗಿತ್ತು ನನ್ನ ಮನಸ್ಸು ಈಗ ನೋಡಿ, ನನ್ನ ಹೆಸರು ಬಂತಿ. ಬಸ್ಸಿನ ಬೋರ್ಡ್ ಓದಿದ್ದಿ. ಓಡಿಎಸ್‌ನ ಸಹಾಯದಿಂದ ರಾತ್ರಿ ಸಾಲಿ ಕಲಿಕಾ 8-10 ಜನ ಸೇರಿ ಒಂದು ಗ್ರಂಥಾಲಯ ಮಾಡಿಕೊಂಡಿ. ನಾವೆ ಕೂಡಿ ಒಂದು ಪೆಟ್ಟಿಗೆ ತಂದಿ. ಅದರಲ್ಲಿಗೆ ಐವತ್ತು ಪುಸ್ತಕ ಇಟ್ಟುಕೊಂಡಿ. ಈಗ ಕಥೆ ಪುಸ್ತಕ ಓದುತ್ತಿದ್ದಿ. ಹೊಲಕ್ಕೆ ಹೋದಾಗ ಕೂಡ ಆ ಪುಸ್ತಕ ಒಯ್ಯುತ್ತಿ. ತಿಂಗಳಿಗೊಮ್ಮೆ ನಾವೆಲ್ಲ ಕೂಡುತ್ತಿ. ಓದಿದ ಪುಸ್ತಕದ ಬಗ್ಗೆ ಚರ್ಚೆ ಮಾಡುತ್ತಿ. ಈಗ ಪತ್ರ ಕೂಡ ಬಂತಿ. ಎರಡು ಸಾರಿ ಐಡಿಎಸ್ ಆಫೀಸಿಗೂ ನಮ್ಮ ದೀಗಿಗೂ ಪತ್ರ ಬಂತಿ. ಅಲ್ಲದೆ ಈಗ ನಮ್ಮಾರಿಗೆ ಜನಶಿಕ್ಷಣ ನಿಲಯ ಮಡ್ಲೇರಿ ಯಿಂದ ಪೇಪರ್ ಬರುತ್ತದೆ ಅದನ್ನು ಕೂಡ ಓದುತ್ತಿದ್ದೇನೆ. ಒಂದು ನೋಟು ಪುಸ್ತಕ ತೋಗೊಂಡು ಆಳು ಕಡಿದು ಲೆಕ್ಕ ಕೂಡ ಬರೆದಿಡುತ್ತೇನೆ. ಈಗ ನಾನು ಕಾಡಿನಿಂದ ನಾಡಿಗೆ ಬಂದ ಹಾಗೆ ಆಗ್ತೆ ನೋಡಿ.

ರಾತ್ರಿ ಸಾಲಿಗೆ ಹೋದ ಪಗಾರ ಲೆಕ್ಕ ಮಾಡದು ಕಲ್ಪೆ

ನನ್ನ ಹೆಸರು ಕುಬೇರಪ್ಪ ಕಾಳಪ್ಪ ಲಮಾಣಿ. ನನ್ನ ವಯಸ್ಸು 30. ನಾನು ಗುಡಗುರು ತಾಂಡದವ. ನಾನು ಫಾರಸ್ಸು ಡಿಪಾರ್ಟ್‌ಮೆಂಟಿನಾಗಿ ಅಡಿವ ಕಾಯ ಕೆಲಸ ಮಾಡತೆನಿ ನೋಡಿ, ನನಗೆ ಮುಂಚೆ ಏನು ತಿಳಿತಿರಲಿಲ್ಲ. ನಮ್ಮ ಡಿಪಾರ್ಟ್‌ಮೆಂಟಿನಾಗಿ ಎಷ್ಟು ಕೂಲಿ ಕೊಡುತ್ತಿದ್ದರೋ ಅಷ್ಟು ಈಸಕೊಂಡು ಬರುತ್ತಿದ್ದ. ಆದರೆ ಈಗ ಕೂಲಿಕೊಡಕ್ಕೆ ಮುಂಚೆ ಸಾನಾಂದು ಕಾಗದದಲ್ಲಿ ಅವರಿಗೆ ಗೊತ್ತಾಗದ ಹಾಗೆ ಲೆಕ್ಕ ಹಾಕಿ. ಸಾಹಿಬ್, ನೀವು ತಪ್ಪು ಲೆಕ್ಕ ಮಾಡಿರ್ ಇಷ್ಟು ಆಗುತ್ತದೆ ನೋಡಿ, ಅನ್ನುತ್ತಿ. ಈಗ ನಮ್ಮ ಸುಪರವೈಸರು ರೂಪ್ಪ ಹಂಚಾಕೆ ನನ್ನ ಕೈನಾಗ ಕೊಡ್ತಾರೆ. ನಾನು ವಾರವಾರ ಸೀದ ಲೆಕ್ಕ ಇಡುತ್ತೇನೆ ನೋಡಿ, ಈಗ ಹುಬ್ಬಳ್ಳಿ ಎಂಪ್ಲಾಯಿಮೆಂಟಿನಾಗಿ ಹೆಸರ ಮಾಡಿಸಿ ನೋಡಿ, ಎಂದು ನಂಬರ್ ತೋರಿಸಿದ. (ದಿನಗೂಲಿ ನೌಕರ ಮಾಡುತ್ತಿರುವನು). ಈ ಕಥೆಪುಸ್ತಕ ನೋಡಿ, ಲೈಬ್ರರಿಯಿಂದ ತಂದಿ. ನಾನು ಕೆಲಸ ಮಾಡಲ್ಲಿ ಕೂಡ ಒಯ್ಯುತ್ತಿ. ಉಳಿದವರು ಕೂಡ ಓದುತ್ತಾರೆ. ತನ್ನ ಮಕ್ಕಳಿಗೆ ಪಾಠ ಪುಸ್ತಕ ತಂದು ದಿಡುವಿನ ವೇಳೆಯಲ್ಲಿ ಪಾಠ ಹೇಳಿಕೊಡುತ್ತಿ.

ROLE OF URBAN VOLUNTEERS IN RURAL DEVELOPMENT

Shri C. D. Naik

INDIA lives in villages with its 80% population living in Sub-standard conditions. Through thousands of years of civilization in India right from Dravidian occupation to British India, political and economical systems have seen many changes but they have hardly made any significant change in the living system of the people in rural India. During the period of freedom movement as I had personally experienced there was tremendous enthusiasm in villages with high hopes that free India will bring new light to the life in villages. True to his philosophy of freedom movement Mahatma Gandhi, the father of the nation had envisaged that the prosperity of villages only can bring true prosperity to India. Accordingly he had endeavoured to bring the same through development of Khadi & Village Industries, improvements in the Agricultural system, utility of the local potentialities, guarding of environment etc. But Alas! The priorities in free India have so far gone on heavy industrial based developments rather than the village based, causing the boom of prosperity mostly in cities and big towns. The life in villages, even after forty-two years of freedom, is passing through the same old dormitory type of existence throughout the length and breadth of the nation.

This has resulted in draining of resources from villages to cities including the human transshipment to support the city oriented industrial ventures. Thus we see enormous growth of population in the cities. With the awareness of education in free India those in villages who could afford to get it had flown to cities for job opportunities and similarly those who do not possess lands and live on daily wages, had also deserted the villages hoping for better earning opportunities in cities. This kind of over population in cities and thinning of villages is not a healthy sign of contented India, as the standard of living of average Indian is affected both in cities due to overpopulation and growth of slums and in villages due to sub economic conditions.

It is therefore necessary to guard the villages against exploitation from city based Industrial ventures and mercantile tycoons. The life style in villages throughout India is unique having cast categorised works and status. This is the biggest stumbling block in

the progress of life and humanity in villages. This is how even after 42 years of freedom and 20 years of nationalisation of Banks the schemes of Govt. or the fruits of freedom and Bank nationalisation have not reached the bottom strata of population in villages. They hardly get any knowledge of these things and even if they know their living conditions, pressures around etc. do not allow them to approach the benefits. In this connection I would like to quote the following statement made by our Honourable Prime Minister Shri Rajiv Gandhi during one of his recent lectures.

"We have to reach out to the people to tell them what is available to them. Sometimes one does not realise how bad the communication is. I had a very intensive survey done recently and one of the questions we asked the scheduled casts and scheduled Tribes whether they know about reservations. Now we have reservations for SC & ST for over 35 years and you will be surprised to know that in one of the State 55% of the S.C. in urban areas did not know that reservations existed. So it just shows, what we feel we are doing, pretend we are doing on actually what is not happening. People don't even know what is available to them". This is where the voluntary Agencies and urban volunteers can play a vital roll educating the village public, especially the poors, landless labourers including S.C. and S.T. there in.

The urban dwellers are of two kinds, one - those who are born and brought up in cities and the other those who have flown from rural places and established in cities. The former have very little idea about the village life. But the latter who were one with the village few years back are fully aware of village conditions. These are the people on whom the responsibility lies more in educating the urban born about the villages, and find ways and means how the life of people in villages can be improved and make them fit to come into the mainstream of national development and progress. Of course it is long drawn and difficult process which necessarily needs united and determined efforts. The urban dwellers who are at little better in educational and living conditions than many in villages have to take up the responsibility as a sort of humanity and patriotic service.

Basically the Govt. is responsible to bring about development, progress and change of life style in villages. But unless population take it as part of their responsibility hardly any Govt. policies succeed. This is where the urban dwellers/volunteers can take up as their responsibility to make villagers participate in the development schemes which are in turn their own development.

It is understandable that it is difficult for urban dwellers to do individually anything for that reason any public work. But they can very well render their services through voluntary organisations which can take up the responsibility of preparing the villagers to tackle their problems unitedly in the best manner possible and also enable them to understand about the Govt. schemes and ways of approach to the same.

India Development Service is one of the voluntary organisations which is working in Dharwad District of Karnatak state for the last ten years mainly concentrating on the Human Development. It is working in more than 50 villages at two clusters one at Dharwad and the other at Medleri in Ranabennur taluka. Over these ten years it has developed its working systems on various projects like Health, Community -organising, Dairy, Rural Artisan, Shepherding, Development Education, Community Fodder Farm, Social Forestry, Adult Education, Environment etc. on the needs of the local target groups. It is one of the aims that the poor communities are involved in the development work and they are being educated about taking decisions conducting the schemes by themselves based on their needs under the overall guidance of I.D.S., in short to make them self standing. The experience of I.D.S. is that response is very good from the villagers now, although there was resistance in the beginning few years. In the community organisation programme nearly 33% of the poors are taking part out of which 50% are women and 56% are Harijans. In fact the human development work in the 50 villages taken up by I.D.S., has shown very good results imbibing working spirit, co-operation, self reliance, economic improvement etc. in the target groups. It is necessary that this kind of work should be spread to more areas involving more and more people.

The urban volunteers who support the I.D.S. can render their services in many ways to make its endeavours successful. They can be identified as brought out in these subsequent paras.

1. The persons who have migrated from villages could be identified and persuaded to join I.D.S. family as urban volunteers. In whatever form the services of such persons can be had be sorted out and create good will to render the same to the best. It should be an ongoing process to introduce

more and more urban volunteers and expose them to Rural development programmes.

2. The urban volunteers can bind out the big industrial and business houses who in their objectives have some policies in sparing their part of the earned profit for philanthropical purpose and especially for the upliftment of the poor in the villages. They can be supplied with all the needed information about the aims of I.D.S., mode of working, the practical success achieved in the present project works and thus induce the big houses to donate generously for the just cause of developing the nation through villages.
3. Some volunteers who possess the fund of knowledge in developing activities can give their suggestions on the ongoing projects or offer all together a new project which can be felt as need based programme of the rural population.
4. Some can collect various informations either from other countries, libraries, news papers etc. and feed them to I.D.S. so that they can be utilised in drawing new schemes or improve the existing ones.
5. Volunteers engaged in publications, can visit the project sites bring out articles on the works being carried out by I.D.S. The matters of public interest like fighting pollution, guarding health, economic improvements of poors etc. can be highlighted in the publications. This can bring more awareness to the urbanites about the Rural Development.
6. Some who are in Govt. services or otherwise also having the knowledge of the schemes floated by the State or Central Governments, can furnish the full objectives of the schemes, mode of application, to villagers and how I.D.S. can act as a catalyst between Govt. and people. This will be a very helpful work as many Govt. schemes just get curbed without reaching the target groups, due to ignorance, hinderence etc.
7. Some who are experienced in the statistical line can help the organisation in bringing out the statistics of various parameters of each scheme thus helping to think and reorient if necessary on the schemes and also render valuable information about the utility or the results of each project or scheme.
8. Some can form a group and arrange for free or subsidised training in the technical and other fields to the target group people of the villages.

9. Some of the Medical professionals can take part in the Health camps arranged by I.D.S. and render really a valuable humanity service to poors in villages.
10. Some of the Legal professionals can render their services at nominal fees or Honararily for the social just cause of the poors in the target group or general public cause such as polution, deforesting etc.
11. Out of all every volunteer can visit the project sites in villages, talk to the target group people

about their involvement in the projects sustained guidance of I.D.S., any other needs they are having etc. and assess the whole working system and offer their valuable advice in all respects to the target groups as well as to I.D.S.

I am happy to state that we in Bombay are a group of about 30 to 35 volunteers who meet once in three months or so and review the working of I.D.S. and discuss on contributions in any of the above forms that can be arranged. It has really brought good results and supported the I.D.S. in many respects.

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ವಯಸ್ಕರ ಶಿಕ್ಷಣದಿಂದ 5ನೇ ಶಾಲೆಗೆ ಹೋದ

ನನ್ನ ಹೆಸರು ಜಬ್ಬರ್‌ಸಾಬ್ ಹುಸೇನ್‌ಸಾಬ್ ಬಾಡ. ನನ್ನೂರು ಕೋಣನತಂಬಗಿ. ನನಗೆ 18ವರ್ಷ ವಯಸ್ಸಾಗಿದೆ. ನಾನು ಕೂಡ ಏನು ಕಲಿತಿರಲಿಲ್ಲ. ಕರಿಯಪ್ಪ ಮಾಸ್ತರು ಕಲಿಸಿದ ಶಾಲೆಗೆ ಹೋದೆ. ಲೆಕ್ಕ ಮಾಡದನ್ನು ಚೆನ್ನಾಗಿ ಕಲಿತೆ. ಇನ್ನು ಶಾಲೆ ಕಲಿಬೇಕು ಅನ್ನಿಸ್ತು. ಅದಕ್ಕೆ ಯಲ್ಲಾಪುರಕ್ಕೆ ಹೋಗಿ 5ನೇ ಯತ್ಗೆ ಹೆಸರು ಹಚ್ಚಿದೆ. ನಾನು ಗ್ರಂಥಾಲಯಕ್ಕೆ ಸದಸ್ಯನಾದೆ. ಅಲ್ಲದೆ ಪರಿಸರ ಜಾಫಾದಲ್ಲಿ ಪಾಲುಗೊಂಡೆ. ಬೀದಿನಾಟಕ ಮಾಡಿದೆ. ಊರಗೊಂದು ನಾಟಕ ಮಾಡಬೇಕು ಅಂತ ಇತ್ತು. ಐ. ಡಿ. ಎಸ್‌ಗೆ ಹೋಗಿ ನಾಟಕ ಪುಸ್ತಕ ಕೂಡ ತಂದಿವಿ. ಊರಾಳಗಿನ ಹಿರಿಯರು ಮನಸ್ಸುಮಾಡಲಿಲ್ಲ. ಹೆಚ್ಚಿನ ಬಸ್ಸು ಸೌಕರ್ಯದ ಬಗ್ಗೆ ರಾತ್ರಿ ಸಾಲಿ ಹುಡುಗರಲ್ಲಿ ಸೇರಿ ಪತ್ರ ವ್ಯವಹಾರ ಮಾಡಿದಿವಿ. ನಮ್ಮ ಲೈಬ್ರರಿ ಮುಂದುವರಿಸುವದಕ್ಕೆ ಐ. ಡಿ. ಎಸ್‌ಗೆ ಹೋಗಿ ಎರಡು ಲಾಟೀನ್ ತಂದಿವಿ. ಈಗ ಪೇಪರ್ ಬರುತ್ತಿದೆ. ಅದನ್ನು ಓದಿದಿವಿ.

ನಿಂಗಮ್ಮ ಭರಮಪ್ಪ ಗೌಡರ, ಸದಸ್ಯ, ನೂಲುಮವರ ಸಂಘ, ರಾಹುತನಕಟ್ಟಿ

ತಾನಾಯಿತು, ತನ್ನ ರಾಟೆಯಾಯಿತು ಎಂದು ತಿಳಿದು ನೂಲುಮದನ್ನು ತನ್ನ ಉದ್ಯೋಗವನ್ನಾಗಿ ಮಾಡಿಕೊಂಡಿರುವ ರಾಹುತನಕಟ್ಟಿಯ ಮಹಿಳೆ ನಿಂಗಮ್ಮ ಇದರ ಮೇಲೆಯೇ ಉಪಜೀವನ ಸಾಗಿಸುತ್ತಿದ್ದಳು. ಸಾಹುಕಾರರ ಕಡೆಯಿಂದ ಪ್ರತಿ ಕೆ.ಜಿಗೆ ರೂ 10 ರಂತೆ ಉಣ್ಣೆಯನ್ನು ಉದ್ಯರಿಯ ಮೇಲೆ ಪ್ರತಿ ಕೆ.ಜಿಗೆ ರೂ 20 ರಂತೆ ತಂದು ನೂಲುಮದಿಂದ ಪ್ರಹತಿಯನ್ನು ಕಾಣುತ್ತಿರಲಿಲ್ಲ. ನೆಲದಲ್ಲಿ ತೆವಳುವ ಬಸವನ ಹುಳದಂತೆ ತೆವಳುತ್ತಿದ್ದಳು ಹೊರತು ಹಕ್ಕಿಯಂತೆ ಆಕಾಶಕ್ಕೆ ಹಾರಲು ಅವಳಿಗೆ ಸಾಧ್ಯವಾಗುತ್ತಿರಲಿಲ್ಲ. ಎಕೆಂದರೆ ದುಡಿದುದೆಲ್ಲವು ಸಾಹುಕಾರರ ಪಾಲಾಗುತ್ತಿತ್ತು. ಇಂಥ ಸಮಯದಲ್ಲಿ ಭಾರತ ಅಭ್ಯುದಯ ಸೇವಾ ಸಂಸ್ಥೆಯ ಕಾರ್ಯಕರ್ತರು ಈ ಹಳ್ಳಿಗೆ ಭೇಟಿಯಿತ್ತು ಇದೇ ಪ್ರಕಾರ ತೊಳಲಾಡುತ್ತಿದ್ದ ಮಹಿಳೆಯರನ್ನು ಸಂಘಟಿಸಿ ನೂಲುಮವರ ಸಂಘವನ್ನು ಸ್ಥಾಪಿಸಿದರು ನಿಂಗಮ್ಮ ಸಹಿತ ಈ ಸಂಘದ ಸದಸ್ಯೆಯಾದಳು ಈಸಂಘದ ವತಿಯಿಂದ ಉಣ್ಣೆಯನ್ನು ಯೋಗ್ಯ ದರದಲ್ಲಿ ಕೊಂಡುಕೊಳ್ಳಲು ಸಾಧ್ಯವಾಯಿತು. ಎಲ್ಲ ಸದಸ್ಯೆಯರು ವಾರಕೊಮ್ಮೆ ಸಭೆ ಸೇರಿ ತಮ್ಮ ತಮ್ಮ ಸಮಸ್ಯೆಗಳನ್ನು ಎಲ್ಲರ ಮುಂದಿಟ್ಟು ಪರಿಹಾರವನ್ನು ಕಂಡುಕೊಳ್ಳಲು ಸಾಧ್ಯವಾಯಿತು ಹಣದ ಉಳಿತಾಯವನ್ನು ಸಹಿತ ಮಾಡಲು ಪ್ರಾರಂಭಿಸಿದರು ಈ ಉಳಿತಾಯದ ಹಣದಿಂದ ದೊಡ್ಡ ಪ್ರಮಾಣದಲ್ಲಿ ಸಂಘದ ವತಿಯಿಂದ ಉಣ್ಣೆಯನ್ನು ಯೋಗ್ಯದರದಲ್ಲಿ ಕೊಂಡುಕೊಳ್ಳಲು ಪ್ರಾರಂಭ ಮಾಡಿದರು. ಸಂಘದ ಕಡೆಯಿಂದ ಉಣ್ಣೆಯನ್ನು ಯೋಗ್ಯದರದಲ್ಲಿ ಪಡೆದುದರಿಂದ ಸದಸ್ಯರ ಉದ್ಯೋಗದಲ್ಲಿ ಪ್ರಗತಿಯಾಗಿ ಸದಸ್ಯರ ಆರ್ಥಿಕ ಪರಿಸ್ಥಿತಿಯು ಸುಧಾರಿಸಿತು ಇದರ ಹೊರತಾಗಿ ಬಣ್ಣ ಹಾಕುವ ಕೆಲಸಕ್ಕಿರುವ ಮುಂತಾದ ತರಬೇತಿಗಳನ್ನು ಪಡೆದು ಉತ್ತಮವಾದ ನೂಲು, ಕಂಬಳಿಗಳನ್ನು ತಯಾರಿಸುವದರಲ್ಲಿ ಯಶಸ್ವಿಯಾಗಿದ್ದಾರೆ. 1967ರಲ್ಲಿ ಬ್ಯಾಂಕಿನಿಂದ ಸಾಲ ಪಡೆದು ತಮ್ಮ ಉದ್ಯೋಗವನ್ನು ಹೆಚ್ಚಿಗೆ ಬೆಳೆಸಿಕೊಂಡರು ಇದರ ಹೊರತಾಗಿ ನೂಲುಮವರ ಸಂಘ ಮಾಡಿದ್ದರಿಂದ ಸದಸ್ಯರಿಗೆ ತಮ್ಮ ವಿಚಾರಗಳನ್ನು ಬೇರೆಯವರಲ್ಲಿ ವ್ಯಕ್ತಪಡಿಸುವ ಸಾಮರ್ಥ್ಯವು ಬಂದಿದೆ. ಆರೋಗ್ಯ, ಉತ್ಪಾದನೆ ಮುಂತಾದ ಬೇರೆ ಬೇರೆ ಕ್ಷೇತ್ರಗಳಲ್ಲಿ ಸಹಿತ ಪ್ರಗತಿ ಸಾಧಿಸಿದ್ದಾರೆ ನಿಂಗಮ್ಮನಂಥ ಅನೇಕ ಮಹಿಳೆಯರು ಸಹಿತ ಪ್ರಗತಿಯನ್ನು ಸಾಧಿಸುವದರಲ್ಲಿ ಯಶಸ್ವಿ ಯಾಗಿದ್ದಾರೆ.

PARTICIPATORY SELF EVALUATION OF INDIA DEVELOPMENT SERVICE

DR. A. N. Kabbur

A number of well meaning organisations start working with certain commendable objectives. They adopt strategies and systems of working which are thought to be helpful in achieving the objectives. As they go ahead with their work in the field, they find that, while certain activities and methods of working are getting a positive response and yielding results, the others are not satisfactory. They find the need to make mid course changes in their work. But such changes are made on an adhoc basis and may not be clearly defined. There is, therefore, a need for every organisation to periodically review and evaluate its work in order to learn from the experiences gained and make the necessary changes in its approach.

If the Evaluation of an Organisation has to be a learning experience for the persons working in it, there should be an opportunity for every worker to participate in the process of evaluation. Such an occasion should be used for review and introspection with an open mind. The traditional method of Evaluation by an outside "Expert" does not provide such an opportunity.

During the last 3 years IDS was involved in three such efforts to evaluate its work. So during this period, evaluation of IDS has been an ongoing process. The initial impetus for each of these specific evaluations came from the requirements of our funding partners.

The first attempt of such Participatory Evaluation was in respect of the Shepharding Community Project. Each Sangha of Sheep rearers, wool spinners and weavers was involved in the process of looking at their own work. The staff members and volunteers working with this project were involved in discussing with Sangha members and amongst themselves about the achievements, and problems in their project. The findings of this evaluation were again discussed with Sanghas and were used as a basis for improving the functioning of Sanghas of sheep rearers, spinners and weavers.

IDS undertook a major evaluation effort of all its work, in both the Ranebennur and Dharwad Project, in 1987. Based on the previous year's experience, all the people's Sanghas, full time staff of IDS, Board Members and volunteers were involved in this exercise.

The questions to be considered were drawn up by staff members of each project separately, in consultation with Sangha members. The questions concerned both the Community Organising aspects of Sangha activities and specific programme activities. The question thus raised were discussed in each Sangha in 2-3 meetings and the findings were recorded. The functioning of IDS as an Organisation was also discussed amongst the staff and Board Members. A detailed report was prepared, with help from a consultant, based on the findings of these discussions, and was submitted to our funding partner.

IDS took up one more evaluation of its Community Organising work in the two project areas in 1988-89. IDS started its work 10 years ago, with the idea of withdrawing from the area after a period of time. The idea was, that the people should not become dependent on IDS forever, but should develop the capacity to continue organised efforts on their own, once IDS withdraws. Community Organising Work concentrates on mobilising the rural poor, organising them in to Sanghas, starting the activities of common interest and then enabling the Sanghas to continue their activities without external help. The evaluation of Community Organising work specifically aimed at finding out how far the Sangha Members had developed the ability to run their own Sanghas. We also wanted to find out the extent to which we had reached our target groups and what more needed to be done before IDS withdraw.

In order to gauge the readiness of the Sanghas to continue their group activities without IDS help, it was necessary to develop specific criteria against which each Sangha had to be judged and define the indicators for the fulfillment of the criteria. Mr. P. R. Michael helped us as a consultant, in developing the criteria and indicators, and also a system of recording the work of the Sanghas. Systematic records of all the Sanghas against the criteria, were maintained over an 8 months period in 1988. Besides this, information about the villages and the Sangha Members was also updated. A detailed report was prepared on the basis of these documents in the first quarter of 1989.

The process of Evaluations itself was time consuming. But at the same time, it gave an insight to

those involved in this process, about the rural realities and the impact of our work.

What have we learnt from these efforts ?

The villages in which IDS is working in the two project areas fall in two totally different agroclimatic zones. While villages in Ranebennur Taluka are in a drought prone area, Dharwad Taluka villages are in the transitional belt with higher rainfall. Though the Dharwad Taluka villages have better land, and more water, the percentage of the poor is almost the same as in Ranebennur Taluka. In fact, the intensity of poverty of the poor in Dharwad Taluka appears to be greater, since nearly half of the poor have no assets at all. While in the drought prone Ranebennur Taluka villages, only 20% of our Target groups are totally without land or animals. The villages are very divided on the basis of castes and occupations. The poor are divided into more than 20 caste groups and are engaged in over 25 occupations.

Evaluations showed that a little over one third of the target group families are actively participating in Sangha activities while another 10 percent have been benefited by IDS related activities. Benefits, that IDS has given, are mostly Adult Education Training both general and more intensive and few small subsidies in the form of goats and rams. Though general coverage in terms of benefits is around 43% of the target group population, IDS has covered a majority of the Harijan population.

Response of the villagers for involvement in Sanghas is better in smaller villages with less than 300 families. It is difficult to obtain response from the rural poor in large villages with over 1000 families. The smaller villages also have a larger percentage of poor, while the target groups do not form a majority in the large villages. While the response in very small villages of less than 100 families is good the performance of Sanghas in these villages is not satisfactory. Greater poverty, illiteracy and isolation are probably the reasons for this.

Most of the Sanghas are organised around economic activities. The poor see their economic backwardness rather than social discrimination as their main problem. Poverty cuts across the caste barriers, and economic improvement is a matter of common interest. Hence, majority of the poor are interested in coming together in a Sangha for economic activities.

The Economic Activities on which IDS has concentrated are sheep rearing, wool spinning and weaving, rearing of dairy animals, leaf plate making and foot wear making. All these are traditional activities in which the people are already engaged. Intervention

from IDS has been in terms of upgrading the skills, facilitating credit promoting savings and marketing. But there is a large section of the population which is not engaged in any traditional activities other than wage labour. IDS has tried Kissan Nursary with the Forest Department and Agarbatti Making for these persons.

One of the major problems faced in introducing new economic activities, is the problem in obtaining credit from financial institutions. These institutions extend credit according to certain schemes formulated centrally and do not have enough flexibility. The schemes to which they are willing to fund are not suited to the assetless rural poor. The bank credits are family oriented and do not come to the group. Many times, the group which has come together breaksup, when only a few can get the benefits of bank credit.

In such situations, promoting savings by the Sangha has been helpful. Small matching grants from IDS in such situations has added as an incentive to the groups to save. Small savings and small IDS grants have been particularly attractive to women's Groups. For example, groups of women involved in wool spinning work were given small grants of Rs. 300/- to Rs. 600/-, for groups of 10-20 members, on the basis of their group savings. This helped them to purchase wool together in bulk and divide it amongst themselves, thus bypassing the merchants. This has increased their income from wool spinning in a significant way.

Some of the Sanghas, which were formed with a Central Government supported activity discontinued after some time. Growing Kisan Nurseries for the Forest Department and Adult Education with Central Government assistance are two example. In the Kisan Nursary activity all the members of the group, who were given this activity during the first year, did not get it during the second year. The approach of the Department was to individuals rather than groups. As a result, the groups discontinued. Delay in processing of the application for grants for Adult Education at various levels, forced discontinuation of the classes after one year. This lead to the dissolution Sanghas formed for this purpose.

Education of people about human health and animal health has yielded good results. These activities have helped the Organisation to develop close relations with people, apart from improving their health and economic conditions. IDS has been concentrating on the rural poor in imparting this education.

Education about human health has caused significant reduction in the malnutrition of children and infant mortality. Malnutrition of children under 5 years, has come down from 52% to 30% and infant

mortality from 130 per 1000 to 91 per 1000. This change has been brought about in a period of 5 years. While there may be other factors which might have contributed to this reduction, change in women's attitude can be seen in areas like Children-feeding habits and immunisation. "We were afraid to start solid feeds for children before 1 year and continued only breastfeeding" say the women, "but now we start some solids in the 5th or 6th month, though we continue breast feeding". Majority of them also known about oral rehydration solution to be given to persons having diarrhoea.

Effect of animal health education is best seen through its effect on the sheep population. Simple measures like regular deworming of sheep preventive vaccination has led to an increase in Sheep population in the area from about 25,000 to over 40,000. The sheep rearers have learnt to treat simple ailments. Similar change is seen in milch cattle. The people are more willing to try cross breeding and upgrading of cows and buffaloes, through artificial insemination. Two local men have been trained in artificial insemination. IDS workers now feel that these two activities can be taken up when we start work in new villages.

Emphasis of IDS has shifted from individual oriented activities, like intensive skill training for a few, to training of groups of persons in activities of common

interest. We are now concentrating more on group oriented economic activities than individual oriented ones. IDS has also found the need to identify new, low capital economic activities to involve the agricultural labour class without any assets.

The most important result of the Sangha Activities, however, is the change that has come about in individual. The rural poor, especially women, who were once so timid that they used to hide from any strangers, are now able to deal with outsiders. "Previously we used to be afraid even to talk to elders in our own villages" says Hanumawwa Bani of Kudarihal village, "but now we can deal with any government officials".

"When Rudramma called me for a visit to Garag (a village 30 km away) in the beginning, my mother was reluctant to send me" says Fakkirawwa Harijan of Mugad. "Now I am even ready to go to Delhi".

Sangha member have realised that they have benefited from Sangha activities. "Some nights I may sleep without eating" says Neelamma Kenchargatti of Airani "but I do not like to miss any Sangha meeting".

It is this change in the human beings, who have, thus far, been sidelined, that will ultimately bring about a transformation in their immediate environs and the larger society.



ಗೌಂಡಿಕೆಲಸ ಮಾಡುವವ ಗ್ರಂಥಾಲಯ ನಡೆಸುತ್ತಿರುವ

ನಾನು ನಾರಾಯಣಪ್ಪ ಕಾಳಪ್ಪ ಲಮಾಣಿ. ಗುಡಗುರು ತಾಂಡವ. ಗೌಂಡಿಕೆಲಸಕ್ಕೆ ಹೋಗಿತ್ತೆನಿ. ಮುಂಚೆ ಸ್ವಲ್ಪ ಸ್ವಲ್ಪ ಅಕ್ಷರ ಗುತ್ತುಗುತ್ತಿತ್ತು. ಹಿಂಗ ಕೂಡಿಸಿದ್ರೆ, ಹಿಂಗ ಆಗುತ್ತೆ ಅನ್ನುವದು ಗುತ್ತಿರಲಿಲ್ಲ. ರಾತ್ರಿ, ಸಾಲಿಗೆ ಹೋದ ಮೇಲೆ ಸ್ವಲ್ಪವಾಗಿ ಎಲ್ಲಾ ತಿಳಿದಿ. ಈಗ ಕಥೆ ಪುಸ್ತಕ ಓದ್ತಿನಿ. ಪಂಚಾಂಗ ಓದಿ ಸ್ವಲ್ಪ ಸ್ವಲ್ಪ ಶಾಸ್ತ್ರ, ಹೇಳಿತ್ತಿನಿ. ಗೌಂಡಿ ಕೆಲಸದಾಗ ಚೌರಸಪೂಟಿ ಪ್ರಕಾರ ಲೆಕ್ಕ ಮಾಡಿ ಇಷ್ಟು ಆಗುತ್ತೆ ಅಂತ ಸರಿಯಾಗಿ ಹೇಳುತ್ತಿನಿ. ನಾವೆಲ್ಲ ಸೇರಿ ಹಣ ಉಳಿತಾಯ ಮಾಡಿ ಒಂದು ಟ್ರಂಕ್ ತಂದಿವಿ. ಐ. ಡಿ. ಎಸ್‌ನವರು 50 ಪುಸ್ತಕ ಕೊಟ್ಟರು. ಆಮೇಲೆ ಉಳಿತಾಯ ಮಾಡಿದ ಹಣದಲ್ಲಿ ಗುಡಿಗೆ ಟ್ಯಾಬಲೆಟ ತಂದು ಹಾಕಿವಿ. ಪ್ರತಿದಿನ ರಾತ್ರಿ, ಎಲ್ಲರೂ ಒಟ್ಟಿಗೆ ಕೂತು ಓದುತ್ತಿವಿ. ಇಲ್ಲಿ ಒಬ್ಬರು ಓದುವದನ್ನು ಇನ್ನೊಬ್ಬರು ಕೇಳುತ್ತಾರೆ. ಪಾಠ್ಯ ಮಾಸ್ತರು ಸಾಲಿ ಕಲಿಸಿದ ನಮಗೆ ಈ ಲೆಬ್ರರಿ ಪುಸ್ತಕ ತೆಗೆದುಕೊಂಡು ಹೋಗುವವರು ಮತ್ತು ತಂದುಕೊಡುವವರು ದಾಖಲೆ ನಾನು ಇಟ್ಟೆದಿನಿ. ಮನೆಗೆಲ್ಲ ಹೊಗರಹಿತ ಒಲಿ ಹಾಕಿಸಿದಿವಿ. ಕೈತೋಟ ಮಾಡಿವಿ. "ಗ್ರಾಮಾಭಿವೃದ್ಧಿ ಸಮಿತಿ" ಎಂದು ಹಿಂದೆ ಮಾಡಿಕೊಂಡಿವಿ. ಗ್ರಾಮದ ಸಮಸ್ಯೆಗಳ ಬಗ್ಗೆ ಪತ್ರ ವ್ಯವಹಾರ ಮಾಡಿವಿ. ಎಲ್ಲರನ್ನೂ ಕೂಡಿಸಿ ಸಭೆ ಮಾಡಿವಿ. ಈಗ ನಡೆತೀರೋ ರಾತ್ರಿಸಾಲಿಗೆ ಸಹಕಾರ ಮಾಡುತ್ತಿದ್ದೀವಿ. ಹಿಂದೆ ಫಾರೆಸ್ಟ್ ಮಿನಿಸ್ಟ್ರಿ, ನಮ್ಮ ತಾಂಡಕ್ಕೆ ಬಂದಾಗ ನರ್ಸರಿ ಹಣದ ಬಗ್ಗೆ ಮಾತಾಡಿದಿ.

DAIRY AS AN INSTRUMENT OF CHANGE

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INDIA is basically an agricultural country. Nearly 75% of the people living in villages depend on Agriculture. A large number of people depend on rains for good crops production. Failure of rains in time, cause extensive losses to the farmers. The Condition of the farmers in drought prone areas is very precarious. Failure of good agricultural production due to paucity of rains is a very common phenomenon.

The prices of agricultural produce is also uncertain. There are violent fluctuations in the prices of agricultural commodities. When there is abundant production, prices come down and when the production is poor, prices raise steeply. All these factors keep a farmer impoverished for ever. The condition of poor farmers and landless labourers is very pathetic. They are not given minimum wages. Whatever work they get is only seasonal. Therefore, it is very common sight that people migrate temporarily in search of employment to towns, cities and irrigated areas. The nomadic life of the poor in rural areas make the families very unstable and impoverished. Employment in agricultural production is seasonal, whereas dairying is a continuous, uninterrupted process, giving employment throughout the year.

Dairying in rural areas:

Dairying is a subsidiary occupation in the villages. Where there is no organised marketing system developed for selling milk produced in the rural areas, milk is converted into butter and ghee, which have longer keeping quality. The butter milk produced is consumed in the villages. Butter and ghee is sold in the nearby towns and cities. No doubt, this gives additional income to the farmers and essential animal proteins are consumed in the villages. But, it is the least profitable method of selling milk.

There are various steps taken to improve the milk production. When the milk production increases, the primitive method of converting milk into Butter and Ghee will not be economical. Therefore, it will be essential to find a suitable market for fluid milk in nearby towns and cities.

Milk production:

Dairying is a subsidiary occupation of the farmers

in the villages. It is a common phenomenon that each house-hold has bullocks for work, cows to produce future work animals and buffaloes for milk production. Buffaloes and cows are important in milk production in our country. Buffaloes are less in number when compared to cows in our country. But, the buffaloes produce more than 60% of milk production. Therefore, buffaloes also play an important role in milk production.

Buffaloes as dairy animals :

Buffaloes play an important role in milk production. They are able to digest coarse fodders efficiently, resistant against tick borne diseases, less susceptible to diseases. The milk of buffaloes is rich in fat and total solids. The animal is well suited to the present agrarian practices of feeding the animals with by-products of agriculture.

The constraints in buffaloes are as follows: high calf mortality, late maturity, long intercalving period and less milk production when compared to crossbred cows. These constraints can be overcome by early feeding of colostrum to the new born calf, deworming, providing adequate balanced cheap sources of nutrients, feeding of good quality fodders, and calf starters. The long intercalving period can be reduced by observing the animals in heat and getting the buffaloes inseminated within 24 hours after the onset of heat. Silent heat is a common phenomenon in buffaloes. The classical symptoms of heat in dairy animals are :- excitement, mounting on each other, mucous discharge from the vagina, off feed, reduced milk production. All these symptoms may be seen or only some symptoms may be seen. The only consistent symptom seen in buffaloes is frequent urination. The heat period and the symptoms last only for 24 hours. Last 1/3rd heat period is the best time to breed the animals. It is essential to breed buffaloes with semen from superior animals.

Cross-breeding for increased milk production :

Local cows are basically kept for producing work animals. The milk production is very low. In most cases, milk produced may be sufficient to meet the needs of the growing calf.

Therefore, in order to increase milk production in cows, it is essential to resort to cross-breeding of the local cows. For purposes of cross-breeding, either Jersey or Holstein Friesian (H.F.) bulls are used. Jerseys are more heat tolerant, disease resistant and produce milk with higher butter-fat content when compared to Holstein Friesian (H.F.) crosses. But the milk produced by Jersey crosses (2,000 Kgs) is less than H.F. crosses (3,000 to 4,000 Kgs). Therefore, Jersey bulls are used for cross-breeding purposes in drought prone areas and also in heavy rainfall (malnad) region. Holstein Friesian bulls are used for cross-breeding purposes in the neighbourhood of large towns and cities, where there is great demand for fluid milk. H. F. crosses need better care and management than Jersey crosses.

In order to develop a breed of cattle suitable to our conditions, it is essential to use cross-bred bulls from outstanding dams to breed cross-bred cows. It is expected that all types of poor, average and good animals will be produced by such a process. Remove all the poor producers and use only the females of average production for breeding. The males from the average group are not used for breeding purposes. Both the males and females from good producing group are used for breeding purposes. By such a process, it is possible to develop a new breed with high milk production potential and suitable for our own agro-climatic conditions.

Role of voluntary agencies in dairy development:

The poverty alleviation programs (IRDP-Integrated Rural Development Program) are basically meant to help the rural poor to improve their economic conditions. In these programs, major share is for Animal husbandry component. Purchase of dairy animals is a very important part of the program. Therefore, voluntary agencies can help in the identification of poor people, giving proper training in the maintenance of dairy animals, organising dairy co-operatives, marketing of milk, providing cattle feeds, mineral mixture, A.I. facilities, fodder development programs. It is essential to have an integrated approach to dairy development than piece meal approach for all round dairy development.

Dairy program of India Development Service:

Dairy program of India Development Service has been attempting to do all its best. In the villages, it is women who are basically responsible for care and management of dairy animals. Therefore, women from the target group who had dairy animals were brought together. Informal dairy societies consisting of only women were organised. Secretary and tester were also women from the villages. They were trained in fat

testing, account keeping and marketing of milk.

Rural young persons were trained in Artificial Insemination using frozen semen. Excellent quality frozen semen was obtained from the Buffalo project of University of Agricultural Sciences, Dharwad, Dept. of Animal Husbandry and Karnataka Milk Federation (KMF). At present, there are hundreds of cross-bred calves and buffalo calves born through A.I. in our cluster of villages.

Dairy Educators - women were selected for carrying out extension education of the members of the dairy society. These women are middle aged, have their own dairy animals, and are poor. Many of them are illiterate. But their power of understanding the problems of dairy production is very good. They were given a basic training in dairy production at university of Agricultural Sciences, Dharwad. Subsequently, they were given continued training at monthly intervals. They visit about six house - holds every day. They talk only on that aspect of dairy farming which is relevant to the farmer at the time of visit. For example, if the animal is in due to calve, their discussion will be centred round only on the care and management of the calf at birth. They are also supplied with common medicines used for deworming and control of ectoparasites.

IDS also has developed waste land into a fodder farm near Aremallapur. Landless labourers work on the farm. It is expected to run the fodder farm on no-loss, no-profit basis after full development by selling fodder produced on the farm.

Dairy Co-Operatives in the cluster of villages:

The milk from the producers was collected, fat tested and marketed at Renabennur. All these activities were carried out by women only. Dharwad milk producers' union (KMF) was requested to extend their activities in our cluster of villages. They have started working in our area. The women's dairy co-operatives are registered now and carrying out all the activities. They procure all the milk brought by the producers. The milk union also provides all the inputs essential for increased milk production. The dairy development is expected to improve greatly with the help of KMF in future. IDS would continue to support the dairy program, working with the community organization.

Future of Dairy Development in the cluster of villages:

The Medleri cluster of villages are basically drought prone villages. The rains are uncertain, agricultural yields are uncertain, prices for agricultural produce are uncertain. The future of the people in the

drought prone areas is uncertain.

Successful dairying depends, in addition to the above mentioned factors, on adequate and good quality fodders. Fodder crops can be harvested any time for feeding of dairy animals. The duration of fodder crops is also very less. Therefore, dairy animals can be fed properly. Wastage of fodder can be eliminated by chaffing of fodder, treating the chaffed fodders with salt, mineral mixture (2%), urea-molasses mixture (2% urea + 0% molasses) for feeding the animals. This not only eliminates wastage of fodders, but also provides enough nutrients for meeting the maintenance requirements of the animals.

It is a common practice with small and marginal farmers in the villages to lease out the land to rich farmers and work as labourers on their own field. This is because the land holdings are too small and uneconomical for agricultural operations. This situation can be overcome by growing fodder crops by the farmer, feeding the produce to dairy animals to produce more milk. By this, he will use his small piece of land efficiently, get greater returns by maintaining dairy animals, employed throughout the year and can be assured of a decent income. More important, he can be self-employed with remunerative income and not be at the mercy of the rich-land lords in the villages.

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ಮಡ್ಲೇರಿಯಲ್ಲಿಯ ನೂಲುವ ಸಂಘದ ಸದಸ್ಯ, ಶ್ರೀಮತಿ ಶಿವಗಂಗವ್ವ ನಿಂಗಪ್ಪಾ ಬಿಲ್ಲಾಳ ಇವರ ಸಂದರ್ಶನ

ಮೊದಲು ನಾವು ಹೆಣ್ಣುಮಕ್ಕಳು ಮನೆ ಬಿಟ್ಟು ಹೊರಗೆ ಬರುತ್ತರಲ್ಲ. ಗಂಡಸರು ಎಲ್ಲ ವ್ಯವಹಾರ ನಡೆಸುತ್ತಿದ್ದರು. ಮೊದಲು ನಾನು ವ್ಯಾಪಾರಸ್ಥರಿಂದ ಅವರು ಕೊಟ್ಟಂತಹ ಉಣ್ಣೆಯನ್ನು ತಂದು ಹಂಚಿ ಮಾಡಿ ಕಂಬಳಿಯನ್ನು ಮಾಡುತ್ತಿದ್ದೆನು. ಹೀಗೆ ಸಾಲದ ರೂಪದಲ್ಲಿ ತಂದ, ಹತ್ತು ಕೆ. ಜಿ. ಎಣ್ಣೆಯಲ್ಲಿ ಎರಡು ಕೆ. ಜಿ. ಯಷ್ಟು ಉಣ್ಣೆಯು ಕೆಟ್ಟಿದ್ದು ಕಂಬಳಿ ಮಾಡಲು ಬರುತ್ತಿರಲಿಲ್ಲ. ಇದನ್ನು ವ್ಯಾಪಾರಸ್ಥರಿಗೆ ತಿಳಿಸಿದರೆ. ಅವರು ಬೇಕಾದರೆ ತೆಗೆದುಕೊಳ್ಳಿ ಇಲ್ಲದಿದ್ದರೆ ಬಿಟ್ಟುಬಿಡಿ ಎಂದು ಹೇಳುತ್ತಿದ್ದರು. ಹತ್ತು ಕೆ. ಜಿ. ಉಣ್ಣೆಗೆ 30 ರಿಂದ 40 ರೂಪಾಯಿ ಹೆಚ್ಚಿಗೆ ಹಣ ಕೊಟ್ಟರೂ ಸಹ ಒಳ್ಳೆಯ ಉಣ್ಣೆ ದೊರೆಯುತ್ತಿರಲಿಲ್ಲ. ಆದ್ದರಿಂದ ವಾರದುದ್ದಕ್ಕೂ ದುಡಿದ ವ್ಯಾಪಾರಸ್ಥರಿಗೆ ಹಣಕೊಡುವದೇ ಆಗುತ್ತಿತ್ತು. ಲಾಭ ಮಾತ್ರ ಆಗುತ್ತಿರಲಿಲ್ಲ.

ಭಾರತ ಅಭ್ಯುದಯ ಸೇವಾ ಸಂಸ್ಥೆಯು ನಮ್ಮಲ್ಲಿ ಬಂದಮೇಲೆ ನೂಲುವವರ ಸಂಘ ಮಾಡಲು ತಿಳಿಸಿಕೊಟ್ಟರು. ಈಗ ನಾನು ಇಂತಹ ಸಮಿತಿಯಲ್ಲಿ ನಾಲ್ಕು ವರ್ಷದಿಂದ ಸದಸ್ಯೆ ಆಗಿರುವೆನು. ಈ ಸಮಿತಿಯಲ್ಲಿ ಹತ್ತು ಮಹಿಳೆಯರಿದ್ದೇವೆ. ವಾರಕ್ಕೊಂದು ಸಲ ಚಿಟ್ ಫಂಡ್ ಹಣ ಕೂಡಿಸುತ್ತೇವೆ. ಈ ಹಣವನ್ನು ನಾವು ಉಪಯೋಗಿಸಿ ಬಳ್ಳಿ ಉಣ್ಣೆಯನ್ನು ಕೊಂಡುಕೊಳ್ಳುತ್ತೇವೆ ಮತ್ತು ನೆಯಲು ಬೇಕಾದ ಹುಣಸೆಯ ಹರಳು, ನೇಯುವ ಕೂಲಿ ಕೊಡುತ್ತೇವೆ. ಈ ಸಂಘದಲ್ಲಿ ಸೇರಿದ್ದರಿಂದ ಎರಡು ಕರಿಗಳನ್ನು ಕೊಂಡುಕೊಳ್ಳಲು ಸಾಧ್ಯವಾಗಿದೆ. ಈ ಎಲ್ಲ ಚಟುವಟಿಕೆಗಳಿಗೆ ಯುನಿಯನ್ ಬ್ಯಾಂಕು ಉಣ್ಣೆಬನ್ನಾರನಲ್ಲಿ ಮೂರು ಸಲ ರೂ. 1000/- ದಿಂದ ರೂ. 1500/- ವರೆಗೆ ಸಾಲಪಡೆದು ಆರು ತಿಂಗಳಲ್ಲಿ ತಿರುಗಿ ಸಾಲ ಮುಟ್ಟಿಸಿದ್ದೇನೆ. ಈ ನೂಲುವ ಸಮಿತಿಯ ವತಿಯಿಂದ ಟೋಕ್ಸಿಕ್ ಮಾಡುವ ತರಬೇತಿ ಬಣ್ಣದ ಚಂಡುಗಳನ್ನು ಮಾಡುವದು ಮತ್ತು ಕಂಬಳಿಗೆ ಕರಿ ಕಟ್ಟುವ ತರಬೇತಿಯನ್ನು ಪಡೆದಿದ್ದೇವೆ. ಮೊದಲು ಕೈರಾಟಿಯಲ್ಲಿ ನೂಲುತ್ತಿದ್ದೆನು. ಈಗ ಕಾಲು ರಾಟಿಯ ಮೇಲೆ ನೂಲುವದನ್ನು ಕಲಿತು ಕಾಲು ರಾಟಿಯನ್ನು ಕೊಂಡು ಕೊಳ್ಳುವದರ ಸಲುವಾಗಿ ಬ್ಯಾಂಕಿನ ಸಾಲಪಡೆಯಲು ಅರ್ಜಿ ಹಾಕಿದ್ದೇನೆ. ಸಂಘದಿಂದ ಸ್ವಚ್ಛತೆ, ಆರೋಗ್ಯ ಶಿಕ್ಷಣದ ಬಗ್ಗೆ ತಿಳುವಳಿಕೆ ಕೂಡಾ ಬಂದಿದೆ.

ಸಂದರ್ಶಕರು - ಹಿಲದಹಳ್ಳಿ ಆರ್. ಎಸ್.

ಕ್ಷೀರ ಕ್ರಾಂತಿ

ಲಾಭದಾಯಕವಾಗಿ ಬೆಳೆದುಬಂದ ಹೈನಗಾರಿಕೆ

ಎಸ್. ಜಿ. ಹಿಪ್ಪರಗಿ

ಎಕ್ಲಾಸಪೂರ ಗ್ರಾಮದಲ್ಲಿ ಕೂಲಿ ಮಾಡಿ ಬದುಕುವ ಶ್ರೀಮತಿ ಮಲ್ಲಮ್ಮ ಶಿವಾಜಪ್ಪ ಬಣಕಾರ ಸಾಲಮಾಡಿ ಒಂದು ಎಮ್ಮೆಯನ್ನು ಪಡೆದು ಈಗ ಸಾಲ ಮರು ಪಾವತಿ ಮಾಡಿ 4 ಎಮ್ಮೆಗಳನ್ನು ಕಟ್ಟಿ ಪ್ರಗತಿಯನ್ನು ಸಾಧಿಸಿದ್ದಾಳೆ. ಈ ಮಹಿಳೆಯ ಬಗ್ಗೆ ತಿಳಿದುಕೊಳ್ಳುವುದು ಹೆಮ್ಮೆಯ ವಿಷಯವಾಗಿದೆ.

ಅತಿ ಬಡ ಕಟುಂಬದಲ್ಲಿದ್ದ ಶ್ರೀಮತಿ ಮಲ್ಲಮ್ಮಳು ಸಮೀಪದಲ್ಲಿ ಇರುವ ಮಾಳ ಹಳ್ಳದಿಂದ ಗರಿಗಳನ್ನು ತಂದು ಚಾಪೆ ಹೆಣೆಯುತ್ತಿದ್ದಳು. ಅವಳ ಗಂಡ ದಿನಗೂಲಿ ಮಾಡುತ್ತಿದ್ದನು. ಅವರಿಗೆ ಮೂರು ಜನ ಮಕ್ಕಳು ಎರಡು ಹೆಣ್ಣು ಮತ್ತು ಒಂದು ಗಂಡು ಮಗು. ಇದೇ ವಾರದವರೆಗೆ ಹೆಣದರೆ ಎರಡು ಚಾಪಿ ತಯಾರಾಗುತ್ತಿದ್ದವು. ಅವುಗಳಿಂದ ಬರುವ ಹಣ 7 ರಿಂದ 8 ರೂಪಾಯಿಗಳು ಮಾತ್ರ. ಇದರಿಂದ ಜೀವನ ನಡೆಸಲು ಬಹಳ ಕಷ್ಟವಾಗುತ್ತಿತ್ತು. ನಂತರ ಮಳೆ ಇಲ್ಲದ ಕಾರಣ ಹಳ್ಳದಲ್ಲಿ ಗರಿಗಳು ಸಿಗುವುದು ತೊಂದರೆಯಾಗಿ ಚಾಪಿ ಹೆಣೆಯುವ ಕೆಲಸ ನಿಂತು ಹೋಯಿತು. ಮುಂದೆ ರೈತರ ಹೊಲಕ್ಕೆ ಕೂಲಿಗೆ ಹೋಗಲು ಪ್ರಾರಂಭಿಸಿದರು. ರೈತರು ಕೊಡುವ ಕೂಲಿ ದಿವಸಕ್ಕೆ ರೂ. 2.50 ಇಂದ 3.00 ವರೆಗೆ ಬೆಳಗ್ಗೆ ಮಕ್ಕಳನ್ನು ಬಿಟ್ಟು ಹೋದರೆ ಸಂಜೆಗೆ ಮನೆಗೆ ಬರುತ್ತಿದ್ದರು. ಆ ಮೇಲೆ ರೈತನ ಮನೆಗೆ ಹೋಗಿ ಕಾಳನ್ನು ಅಥವಾ ಹಣವನ್ನು ಕೂಲಿಯಾಗಿ ಪಡೆದು ಸಾಮಾನುಗಳನ್ನು ತರಿಸಿ ಅಡಿಗೆ ಮಾಡಬೇಕು ಮತ್ತು ಮಕ್ಕಳಿಗೆ ಊಟ ಕೊಡಬೇಕು ಇದರಿಂದ ಮಕ್ಕಳ ಆರೋಗ್ಯವೂ ಕೆಡಲಾರಂಭಿಸಿತು. ಇದಲ್ಲದೇ ಬೇಸಿಗೆಯಲ್ಲಿ ರೈತನ ಕಲಿಯೂ ಸಿಗುತ್ತಿರಲಿಲ್ಲ. ಆಗ ಅಡವಿಗೆ ಹೋಗಿ ಮರದ ಅಂಟನ್ನು ಸಂಗ್ರಹಿಸಿ ಮಾರುತ್ತಿದ್ದರು. ಇದು ನಮ್ಮ ಎಂತಹ ಬಡಕು ಎಂಬ ಚಿಂತೆಯಲ್ಲಿ ಇದ್ದರು.

ಇದೇ ಹೊತ್ತಿಗೆ 1983 ರಲ್ಲಿ ಭಾರತ ಅಭುದಯ ಸೇವಾ ಸಂಸ್ಥೆಯ ಸಿಬ್ಬಂದಿಯವರು ಗ್ರಾಮಕ್ಕೆ ಬಂದರು. ಅವರು ಮಹಿಳೆಯರ ಒಂದು ಗುಂಪನ್ನು ಹನುಮನ-ಮಟ್ಟಿಗೆ ಹೈನಗಾರಿಕೆ ತರಬೇತಿಗೆ ಕಳಿಸಿದರು. ಮಲ್ಲಮ್ಮನ ಮನೆಯಲ್ಲಿ ಎಮ್ಮೆ ಇಲ್ಲವಾದರೂ ಎಮ್ಮೆ ಸಾಕ ಬೇಕೆಂಬ ಬಯಕೆಯಿಂದ-ಹನುಮನ ಮಟ್ಟಿಗೆ ಹೋದ ತರಬೇತಿ ಗುಂಪಿನಲ್ಲಿ ತರಬೇತಿ ಪಡೆದು ಬಂದಳು. ಎಮ್ಮೆ ಕೊಂಡುಕೊಳ್ಳಲು ಸಾಲಕ್ಕಾಗಿ ಪ್ರಯತ್ನಿಸಿದಳು. ಅಷ್ಟರಲ್ಲಿಯೇ ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಬ್ಯಾಂಕಿನ ಸಾಲ ಮಂಜೂರಾದ ಒಬ್ಬ ಪರಿಚಯಿಸ್ತಾರು ತಮಗೆ ಎಮ್ಮೆ ಸಾಕಲು ತೊಂದರೆ ಇದ್ದ ಕಾರಣ ಅವರ ಹೆಸರಿನ ಸಾಲವನ್ನು ಮಲ್ಲಮ್ಮ ತುಂಬುವದಾದರೆ, ಎಮ್ಮೆಯನ್ನು ಅವಳಿಗೆ ಕೊಡುವ ಇಚ್ಛೆಯನ್ನು ವ್ಯಕ್ತ ಪಡಿಸಿದರು. ಅದನ್ನು ಒಪ್ಪಿದ ಮಲ್ಲಮ್ಮ ಎಮ್ಮೆಯನ್ನು ತಂದು ತನ್ನ ಮನೆಯಲ್ಲಿ ಕಟ್ಟಿಕೊಂಡಳು. ಎಮ್ಮೆಯು ಮಲ್ಲಮ್ಮನ ಮನೆಗೆ ಬಂದದ್ದು ಅಗಸ್ಟ 1985 ರಲ್ಲಿ. ಮುಂದೆ ಎರಡು ತಿಂಗಳಲ್ಲಿ ಅದು ಒಂದು ಹೆಣ್ಣುಕರುವನ್ನು ಹಾಕಿತು. ಎಮ್ಮೆ ಕರು ಹಾಕಿದ ಪ್ರಾರಂಭದಲ್ಲಿ ಅರ್ಧ ಲಿಟರಿನಿಂದ ಮುಕ್ಕಾಲು ಲಿಟರಿವರೆಗೆ ಹಾಲು ಕೊಡುತ್ತಿತ್ತು. ಹೈನದ ತರಬೇತಿಯನ್ನು ಪಡೆದ ಮಲ್ಲಮ್ಮ ಎಮ್ಮೆಗೆ ಗಟ್ಟಿಗಳನ್ನು ತಂದು ಕ್ರಮವಾಗಿ ತಿನ್ನಿಸಲು ಪ್ರಾರಂಭಿಸಿದಳು. ಇದರಿಂದ ಹಾಲಿನ ಪ್ರಮಾಣ ಜಾಸ್ತಿಯಾಗುತ್ತಾ ಹೋಯಿತು. ನಿಯಮಿತ ವೇಳೆಯಲ್ಲಿ ಹಾಲನ್ನು ಕರೆಯುವುದು ಮತ್ತು ಬೇಕಾದ ಲವಣ ಮಿಶ್ರಣಗಳನ್ನು ಉಪಯೋಗಿಸುವದರಿಂದ ಎಮ್ಮೆಯು ಪ್ರತಿ ವರ್ಷಕ್ಕೆ ಒಂದರಂತೆ 1985 ರಿಂದ 1988 ರ ವರೆಗೆ 3 ಕರುಗಳನ್ನು ಕೊಟ್ಟಿತು. ಇವುಗಳಲ್ಲಿ 2 ಹೆಣ್ಣು ಕರು ಮತ್ತು ಒಂದು ಗಂಡು ಕರು ಇರುವವು. ಹೆಣ್ಣು ಕರುಗಳನ್ನು ಇಟ್ಟುಕೊಂಡು ಗಂಡ ಕರುವನ್ನು ಕೊಟ್ಟಿರುವದಲ್ಲದೇ ಮತ್ತೆ ಗರ್ಭಿಧರಿಸಿರುವುದು. ಸಾಲವನ್ನು ತೀರಿಸಿ ಆಗಿದೆ.

ಸುರುವಿಗೆ ಹಾಲು ಮಾರಾಟದ ತೊಂದರೆಯಾಯಿತು. ಕೆಲವು ದಿವಸ 10 ಜನರು ಕೂಡಿಕೊಂಡು ಮೇಡ್ಲೇರಿ ಹಾಲಿನ ಕೇಂದ್ರಕ್ಕೆ ಹೋಗಿ ಮಾರಾಟ ಮಾಡಿದರು. ಸಾಯಕಲ ಮೇಲೆ ಮಳೆಗಾಲದಲ್ಲಿ 3 ರಿಂದ 4 ಕಿ. ಮೀಟರ್ ದೂರ ಹಾಲನ್ನು ತೆಗೆದುಕೊಂಡು ಹೋಗುವುದು ಬಹಳ ಕಷ್ಟವಾಗುತ್ತಿತ್ತು. ಆದರೂ ಮಾರ್ಕೆಟಿನ ಪ್ರಯತ್ನ ಎಡೆಬಿಡದೇ ನಡೆದು 28 ಫೆಬ್ರವರಿ 1989 ರಲ್ಲಿ K.M.F. ಒಕ್ಕೂಟಕ್ಕೆ ಸಂಘವನ್ನು ನೋಂದಾಯಿಸಿಕೊಂಡು ಹಾಲನ್ನು ಮಾರುತ್ತಿದ್ದಾರೆ. ಪ್ರತಿ ವಾರಕ್ಕೆ ರೂ. 125 ರಿಂದ ರೂ 135 ರ ವರೆಗೆ ಹಾಲಿನ ಮಾರಾಟವನ್ನು ಮಾಡುತ್ತ ಪ್ರಗತಿಯನ್ನು ಸಾಧಿಸಿದ್ದಾರೆ. ಪ್ರತಿ ದಿವಸಕ್ಕೆ ಒಂದು ಎಮ್ಮೆಯಿಂದ ರೂ 15 ರಿಂದ ರೂ 18 ವರೆಗೆ ಆದಾಯ ದೊರೆಯುತ್ತದೆ. ಈಗ ಒಂದು ಜರ್ಜಿ ಆಕಳನ್ನು ತೆಗೆದುಕೊಳ್ಳಬೇಕು ಮತ್ತು ಮೇವಿಗಾಗಿ ಸ್ವಲ್ಪ ಭೂಮಿಯನ್ನು ಮಾಡಬೇಕೆಂದು ಮಲಪ್ರಭಾ ಗ್ರಾಮೀಣ ಬ್ಯಾಂಕಿನಲ್ಲಿ ಸಾಲಕ್ಕಾಗಿ ಪ್ರಯತ್ನಿಸುತ್ತಿದ್ದಾಳೆ. ಅವರು ಮಕ್ಕಳಿಗೆ ರಾನೆಬೆನ್ನೂರ ಹೈಸ್ಕೂಲಿನಲ್ಲಿ ಓದಿಸುತ್ತಿದ್ದಾಳೆ.

ಮಲ್ಲಮ್ಮನಂತೆಯೇ ಅನೇಕರು ಪ್ರಗತಿಯ ಪಥದಲ್ಲಿ ಇದ್ದಾರೆ.

FEVORD - KARNATAKA FEDERATION OF VOLUNTARY ORGANISATION FOR RURAL DEVELOPMENT IN KARNATAKA

Ms Celine Aranha*

THE Federation of Voluntary Organisations for Rural Development in Karnataka, known as FEVORD-K, federates about 65 Voluntary Organisations in the State of Karnataka. FEVORD-K, was organised in 1981. It was registered in 1983.

FEVORD-K functions primarily as a forum for member organisations. From time to time non-member organisations desiring to find answers to commonly felt issues and interests are also associated with it. At present it is the only Federation of this type in the state which focusses entirely on rural development.

To be admitted to membership, the organisation has to be registered, be accountable, not be affiliated to any political party and its office bearers should not be involved in Electoral Politics.

Member Organisations of FEVORD-K work with the unorganised sector among the rural poor. The main aim of these voluntary organisations is to promote people's movements, help people get organised for promoting their own development and enable the rural poor to become conscious of their own power to obtain for themselves the benefit of the resources that are available, since it is access to resources that is the strongly felt need of the rural masses.

Each member organisation is different from the other. Each has its own philosophical outlook. Each is exploring in its own way a particular area of interest and commitment trying to find what is most appropriate and what is the best approach to get people to move, to come together and to organise. Member Organisations work where there are no ready made groups in the rural areas. In the task of enabling the rural poor to organise for their own development member organisations attend not merely to economic development; they also aim at a qualitative change in the personal and social life of the rural masses.

There is an on going effort among members to find the most effective integrated approach to rural

development. The forum which FEVORD-K provides facilitates the sharing of experiences and experiments in the work with the rural poor by providing opportunities for organisations to meet each other from time to time. These meetings have brought about;

- Consciousness- raising on basic issues.
- Solidarity with each other and with the groups.
- Promoted mutual help and net-working on common interests and issues.
- On going development education and training sessions for organisations and their staff.

FEVORD-K, has gone into questions that have affected the rural poor in the economic, social and personal spheres like ecology and environment, artisan development, freeing bonded labour, problems of landless labour, tribal awakening, developing rural economic resources, forestry, water, sanitation, issues of land distribution women development and promoting development literature.

Through sharing, debate and discussion, new dimensions have been discovered and new directions to concepts have been found. It has been established that the basic issue of the rural poor is one of access to the existing or available resources. Also that it is an issue of identifying avenues of gainful employment in the rural setting, exploring resources both indigenous and governmental to make employment a reality and guiding people on the approach and procedure to gain access to these resources.

FEVORD-K has enabled Voluntary Agencies to show a genuine concern for helping each other gain a wider vision of development. Member agencies have come forward to share resources and experiences with each other, through programmes which they have organised for educating agencies, to voluntarism, rural development, staff development, training in skills and approaches. All of these are meant to help organisa-

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tions reach out more effectively to the rural poor for getting themselves organised as communities or artisan groups or service groups.

The FEVORD-K is engaged in on going exercises of collectively understanding the process of rural development. Since the membership is spread over the whole of Karnataka FEVORD-K has gained a state-wide vision of rural development. It is also engaged in developing a nation wide vision of active voluntary organisations and their role in rural development

These exercises have brought about in the member organisations a consciousness of the various roles expected of them in rural development. Namely:

- Organising
- educating
- providing technical and administrative support
- building links with government
- conducting surveys and studies.
- resting out new approaches both organisational and technical.
- publicising issues, information on schemes and availability of resources
- awareness building with a view to help people find their self respect by valuing themselves for what they are.

It has also brought about the awareness that member agencies have been lacking in the area of mass organising of the rural people and in facilitating the process of keeping up a sustaining, persistent and effective struggle of people around issues affecting their lives directly.

The initiators of FEVORD-K were clear on the option that the federation should function only as a

FORUM for voluntary organisations engaged in rural development in the Karnataka State and that it should not become a service organisation.

This decision has been maintained and re-inforced from time to time at meetings of the FEVORD-K, whenever the question of handling resources for projects or rendering direct services had cropped up. It has been argued that a service organisation by its very nature gets invested with power in different forms and degrees. Since power and patronage cannot be separated it will not be possible to keep up the equal status which organisations whether big or small now enjoy in FEVORD-K, if it assumes a service function. Member organisations dependent on the service role of FEVORD-K, will thus lose their identity and voluntarism. FEVORD-K has enabled member organisations to find help and to give help mutually by means of organising consciousness raising sessions. At these sessions organisations possessing special skills or resources have agreed among themselves to put them at the disposal of others who need them. This has taken place mostly in the areas of lending personnel and conducting training sessions for staff development.

The option whether a service offered by another organisation should be used or not lies with the individual organisation. There is no obligation of any kind. By the same token no member organisation is obliged by FEVORD-K, to act as a service organisation. This style of functioning has enabled FEVORD-K, to keep a low profile because of which it can exist on a low budget. The process of collective thinking on the needs, concerns and issues of rural development has re-inforced the spirit of Voluntarism of the member organisations. There is also evidence of a solidarity which has been built and this is founded on mutual concern and trust to walk side by side in the struggle for justice and a better quality of life for the rural poor of Karnataka.

India Development Service was one of the Voluntary Agencies involved in organising the Federation of Voluntary Organisations for Rural Development in Karnataka during 1981 and 1982. Since that time IDS has been actively involved in FEVORD's work and has had a representative on its board from the beginning.

HIVOS AWARD TO IDS

IN a communication dated 1st December 1982 from the Hague, the Chairman of the Board of HIVOS, Ms. A. Krijnen, has informed us of the award of JAAP VAN PRAAG prize for 1982 to India Development Service. The prize (named after the former HIVOS Chairman Dr. J. P. Van Praag, who was also a renowned humanist) is awarded every year to persons or organisations in developing countries who have done extraordinarily well in their developmental efforts. A sum of 10,000 guilders accompanies the citation. Among the earlier recipients of the prize are development foundation of Turkey (1980) and a human rights group of El Salvador (1981).

The Jury Report has observed:

In the context of the situation in India IDS has an obvious bridge function. In this rapidly industrializing developing country the purchasing-power increases for small groups, which directly profit from this industrialization.

IDS, with an integrated approach, aims especially at the people, who are excluded by the economic development model described above. IDS works with labourers without land, artisans and harijans (casteless people) and within these groups especially with women.

Projects have arisen which have strengthened the self-consciousness and self-confidence of the population.

The projects cover the following fields:

- dairy co-operatives of women.
- growing fodder plants for cattle
- veterinary care training of "barefoot veterinarians"
- training and production centers for leather workers, carpenters and smiths;
- training possibilities for potters;
- curative and preventive medical care and training of "barefoot district-nurses"
- building a community and organising the population;
- documentation and information centres;
- improving the quality of textile products and putting these on the market.

The jury has taken notice of the descriptions of these projects and has confidence in the perspective offered to the villagers, which can also be achieved by the people of the surrounding villages. IDS appears to be an organisation, which does not work for, but with the people. It enables the people to make use of existing possibilities, which until then seemed to be out of their reach. In this way IDS has a bridge-function. In this connection the jury quotes with approval the argumentation in the nomination for Jaap Van Praag award: IDS is considered for the Jaap Van Praag award 1982, because it

1. aims in its work at the co-operation between town and country, between elite and poor. The gap between these two areas and groups is often a problem in development work. IDS makes use of the knowledge and experience of persons from the towns (volunteers) for the rural population and so it involves the elite from the towns in the practice of living in rural areas.
2. knows how to make use of locally and regionally available resources, like knowledge, money or communication channels. In Medleri, one of the villages where IDS works, making use of legally existing possibilities resulted in the construction of water works in co-operation with the government.

The function which IDS wishes to fulfil is not only aimed at bridging the gap between villagers, volunteers from the towns coming from the industry, the medical world or universities and the government, but also at co-operation with organisations with similar purposes as IDS. This has extended to a federation of organisations for rural development. FEVORD, where there is free exchange of experience and ideas. Herewith IDS has chosen an approach which in the opinion of the jury can possibly inspire other organisations also outside India. Therefore the jury appreciates to nominate IDS for the Jaap Van Praag award 1982, because the co-operation between all the persons involved aimed at improving the conditions of the poorest, on however small a scale could be an example for others, who are looking for possibilities for real development anywhere in the world.



KARNATAKA STATE



ಗ್ರಾಮೀಣ ಅಭಿವೃದ್ಧಿಯಲ್ಲಿ ಮಹಿಳೆಯ ಪಾತ್ರ

ಶ್ರೀಮತಿ ಮೀರಿ ಗೌಡರ

ಭಾರತದಲ್ಲಿ ಪ್ರತಿಶತ 75 ರಷ್ಟು ಜನ ಹಳ್ಳಿಗಳಲ್ಲಿ ವಾಸಿಸುತ್ತಾರೆ. ಜನಸಂಖ್ಯೆಯ ಅರ್ಧದಷ್ಟು ಹೆಣ್ಣುಮಕ್ಕಳಿದ್ದಾರೆ. ದೇಶದ ಆರ್ಥಿಕ, ಸಾಮಾಜಿಕ, ಸಾಂಸ್ಕೃತಿಕ ಮತ್ತು ರಾಜಕೀಯ ಪ್ರಗತಿಯಲ್ಲಿ ಮಹಿಳೆಯ ರೂಪ ಸಮಪಾಲು ಇರಬೇಕಾದ್ದೇ ನ್ಯಾಯ. ಜನಸಂಖ್ಯೆಯ ಸ್ಪೋಟ, ನಿರುದ್ಯೋಗ, ವ್ಯಾಪಕ ಬಡತನ, ನಿರಕ್ಷರತೆ, ಆಹಾರದ ಅಭಾವ, ಬೆಲೆ ವಿಕೃತಿ ಮುಂತಾದ ಜಟಿಲ ಸಮಸ್ಯೆಗಳು ಇನ್ನೂ ನಮ್ಮನ್ನು ಕಾಡುತ್ತಿರುವುದಕ್ಕೆ ಕಾರಣ ಮಹಿಳೆಯರಿಗೆ ಈ ಜೀವನದ ಎಲ್ಲ ಕೆಲಸಗಳಲ್ಲಿ ಸಮಭಾಗಿಯಾಗಿ ಕಾರ್ಯ ನಿರ್ವಹಿಸಲು ಅವಕಾಶ, ಸಮಸ್ಯೆಗಳನ್ನು ಸಮರ್ಥವಾಗಿ ಪರಿಹರಿಸಲು ಬೇಕಾಗುವ ತರಬೇತಿ, ಶಿಕ್ಷಣ ಮತ್ತು ಅನುಕೂಲತೆಗಳು ಇಲ್ಲದಿರುವುದು.

ದುಡಿದು ಕುಟುಂಬ ಸುಖಬೇಕಾದವನು ಗಂಡಸು, ಮಹಿಳೆ ಎನ್ನದರೂ ಮನೆಯಲ್ಲಿದ್ದು ಪೋಷಣೆ ಮಾಡಬೇಕಾದವಳು, ಹೊಲಗದ್ದೆಯಲ್ಲಿ ಗಂಡಸು ಹೇಳಿದಷ್ಟು ಮಾತ್ರ ಕೆಲಸ ಬೇಕಾದವಳು, ಕೈಗಾರಿಕೆ, ಉದ್ಯೋಗದಂಧಗಳಲ್ಲಿ ಅವಳ ಪಾತ್ರ, ಪೂರಕ, ವಿಷಯ ಜ್ಞಾನ, ತಂತ್ರಜ್ಞಾನ, ತರಬೇತಿ ಅವಳಿಗೆ ಬೇಕಿಲ್ಲ. ಆರ್ಥಿಕ, ಸಾಮಾಜಿಕ ಮತ್ತು ರಾಜಕೀಯ ಕಾರ್ಯಕ್ರಮಗಳು ಅವಳಿಗೆ ನಿಷಿದ್ಧವೆಂಬುದು ನಮ್ಮ ಸಂಪ್ರದಾಯ ಬದ್ಧ ಸಮಾಜದ ಅನಿಸಿಕೆ. ಮಹಿಳೆಯರಲ್ಲಿಯೇ ಅನೇಕರಿಗೆ ತಾನು 'ಪರಾಜಿತ', 'ಅಬಲ' ಯೆಂಬ ಭಾವನೆ ಇದೆ. ಅವರು ಸ್ವತಂತ್ರಳಾಗಿ, ಸ್ವಪ್ರತಿಷ್ಠೆಯಿಂದ ಬದುಕಬಲ್ಲಳು, ಕುಟುಂಬದ ದೇಶದ ಸಮೃದ್ಧಿಗೆ ತನ್ನದೇ ಆದ ಕೊಡೂಗೆ ಕೊಡಬಲ್ಲಳೆಂದು ನಂಬುವುದು ಅನೇಕರಿಗೆ ಕಷ್ಟ ಸಾಧ್ಯವೇ ಆಲ್ಲ ಅಸಾಧ್ಯ. ಇದಕ್ಕೆ ಕಾರಣ ಮಹಿಳೆಯು ಯೋಗ್ಯ ಶಿಕ್ಷಣದಿಂದ ಮಂಚಿತಳಾಗಿರುವುದು, ಸಾಮಾಜಿಕ ಚಟುವಟಿಕೆಗಳಿಂದ ಬೇರ್ಪಟ್ಟಿರುವುದು, ಆರ್ಥಿಕವಾಗಿ ತನ್ನ ಕುಟುಂಬದ ಪುರುಷನನ್ನು ಅವಲಂಬಿಸಿರುವುದು. ಗ್ರಾಮೀಣ ಮಹಿಳೆಯ ಸ್ಥಿತಿ ಇನ್ನೂ ಶೋಚನೀಯವೆಂದು ಪ್ರತ್ಯಕ್ಷವಾಗಿ ಹೇಳ ಬೇಕಾಗಿಲ್ಲ.

ಗ್ರಾಮೀಣ ಕುಟುಂಬಗಳ ಅವಶ್ಯಕತೆಗಳನ್ನು ಪೂರೈಸುವ ಸಲುವಾಗಿ, ಅತಿ ಕಷ್ಟಕರ ಸನ್ನಿವೇಶಗಳನ್ನು ಲೆಕ್ಕಿಸದೆ, ಅಲ್ಪ ವೇತನಕ್ಕಾಗಿ ಇಡೀ ದಿನ ಬೆವರು ಸುರಿಸುವವರು ಮಹಿಳೆ ಮಾತ್ರ. ಅವಳ ಬೆವರಿಗೆ ತಕ್ಕ ಬೆಲೆಯಿಲ್ಲ, ಅನುಕಂಪವಲ್ಲ ಹೊಗಳಿಕೆಯಂತೂ ಖಂಡಿತ ಇಲ್ಲ. ಅವರಿಗೆ ಬೇಕಾಗಿರುವುದು ನ್ಯಾಯವಾದ ವೇತನ ಮತ್ತು ನೆರವು. ಈ ದಿಶೆಯಲ್ಲಿ ಇದುವರೆಗೂ ಕಡೆಗೆ ಕಡೆಗಣಿಸಲ್ಪಟ್ಟಿರುವ ಗ್ರಾಮೀಣ ಮಹಿಳೆಯನ್ನು ಅಭಿವೃದ್ಧಿ ಯೋಜನೆಗಳಲ್ಲಿ ಪರಿಣಾಮಕಾರಿಯಾಗಿ ತೊಡಗಿಸುವುದು ಅತಿ ಅವಶ್ಯವೆಂದು ಮಹಿಳಾ ದಶಕದ ಸಂದರ್ಭದಲ್ಲಿ ವಿಷ್ಣು ಸಂಸ್ಥೆಯ ಅಧಿಕಾರಿಯೊಬ್ಬರು ಅಭಿಪ್ರಾಯ ಪಟ್ಟಿದ್ದಾರೆ.

ಗ್ರಾಮೀಣ ಜೀವನದ ಆರ್ಥಿಕ ವ್ಯವಸ್ಥೆಯಲ್ಲಿ ಮಹಿಳೆ ಮಾಡಬೇಕಾದುದು ಬಹಳಷ್ಟಿದೆ. ನಮ್ಮದು ಕೃಷಿಪ್ರಧಾನ ಆರ್ಥಿಕ-ವ್ಯವಸ್ಥೆ. ಅನೇಕ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಅಂತರಾಷ್ಟ್ರೀಯ ಸಂಸ್ಥೆಗಳಾದ FAO, World Bank ಮುಂತಾದವರಿಂದ ನೆರವು ಪಡೆದು ಗ್ರಾಮೀಣ ಜೀವನ ಸುಧಾರಿಸಲು ಪ್ರಯತ್ನಿಸುತ್ತಿದ್ದರೂ ಪ್ರಗತಿ ನಿಧಾನ ಬೇಸಾಯವು ಸಾಂಪ್ರದಾಯಿಕ ಪದ್ಧತಿಯಿಂದ ವೈಜ್ಞಾನಿಕ ಪದ್ಧತಿಯತ್ತ ಸರಿಯುತ್ತಿದ್ದರೂ, ನಿರೀಕ್ಷಿಸಿದಷ್ಟು ಸಾಧನೆ ಇಲ್ಲ. ಈ ಕಾರ್ಯಕ್ರಮಗಳಲ್ಲಿ ಮಹಿಳೆಯ ಪಾತ್ರಕ್ಕೆ ಹೆಚ್ಚು ಗಮನಕೊಟ್ಟಿಲ್ಲ. ಬೇಸಾಯದಲ್ಲಿ ಉತ್ಪಾದನೆ, ಶೇಖರಣೆ ಮಾರಾಟದಲ್ಲಿ ಮುಕಾಲು ಪಾಲು ಜವಾಬ್ದಾರಿ ಮಹಿಳೆಯದು. ದೀಜ ಶೇಖರಣೆಯಿಂದ, ರಾಳಿ ಮಾಡುವವರೆಗಿನ ಅನೇಕ ಕೆಲಸಗಳಲ್ಲಿ ಆಕೆ ಭಾಗವಹಿಸುತ್ತಾಳೆ. ಕುಟುಂಬದಲ್ಲಿ ತಾಯಿಯಾಗಿ, ಹೆಂಡತಿಯಾಗಿ

ನಿರ್ಣಯ ತೆಗೆದುಕೊಳ್ಳುವಲ್ಲಿ ಆಕೆಯ ಪ್ರಭಾವ ಇದ್ದೇ ಇದೆ. ಕುಟುಂಬ ನಿರ್ವಹಣೆಯಲ್ಲಿ, ಉತ್ಪಾದನೆ ಹೆಚ್ಚಿಸುವಲ್ಲಿ ಆಕೆಗೂ ಸಹ ವೈಜ್ಞಾನಿಕ ದೃಷ್ಟಿ ಇದ್ದು, ವಿಷಯ ಜ್ಞಾನ, ತಾಂತ್ರಿಕ ನಿಪುಣತೆ ಇದ್ದರೆ ಪ್ರಗತಿ ಸುಲಭ ಸಾಧ್ಯ. ಆದರೆ ವಿಷಯ ಜ್ಞಾನ ತಾಂತ್ರಿಕ ನಿಪುಣತೆ ಪಡೆಯುವಲ್ಲಿ, ತರಬೇತಿ ಹೊಂದುವದಲ್ಲಿ, ಆರ್ಥಿಕ ನೆರವು ಪಡೆಯುವಲ್ಲಿ ಪುರುಷರಿಗೆ ಇರುವಷ್ಟು ಅವಕಾಶಗಳು ಮಹಿಳೆಯವರಿಗಿಲ್ಲ.

ಕುಟುಂಬದ ಅವಶ್ಯಕತೆಗಳನ್ನು ಮೀರಿ, ತಾಂತ್ರಿಕ ಜ್ಞಾನ ಆರ್ಥಿಕ ಪರಿಸ್ಥಿತಿಗನುಗುಣವಾಗಿ ಆಯಾ ಪ್ರದೇಶದ ಬೆಳೆ, ಅವುಗಳ ಸುಧಾರಿತ ಲಿಗಳು, ಬೇಸಾಯದ ಪದ್ಧತಿಗಳು ಇರುತ್ತವೆ. ಒಕ್ಕಲು ಗಿತ್ತಿ ತನ್ನ ಕುಟುಂಬದ ಆಹಾರದಲ್ಲಿ ಈ ಬದಲಾದ ಬೆಳೆಗಳನ್ನು ಉಪಯೋಗಿಸದೆ ಹೋದರೆ ಅದನ್ನು ಬೆಳೆಯುವುದಾಗಲಿ, ಪ್ರಚುರ ಮಾಡುವುದಾಗಲಿ ಕಷ್ಟತರ ಉದಾ ನಮ್ಮ ಆಹಾರದಲ್ಲಿ ಸಸಾರ ಜನಕ ಪೌಷ್ಟಿಕಾಂಶದ ಕೊರತೆ ಬಹಳ ಇದೆ. ಹೇಗಿದ್ದರೂ ಸೊಯಾದಿನ್ ಬೆಳೆಯಲು, ಅದನ್ನು ಆಹಾರವಾಗಿ ಸೇವಿಸಲು ಮಾಡಿದ ಅನೇಕ ಪ್ರಯತ್ನಗಳು ಹೆಚ್ಚು ಪರಿಣಾಮಕಾರಿಯಾಗಿಲ್ಲ. ದಿನನಿತ್ಯದ ಆಹಾರದಲ್ಲಿ ಇತರ ಬೆಳೆಕಾಲುಗಳಂತೆ ಸೊಯಾದಿನ್ ಉಪಯೋಗ ಪ್ರಚಲಿತವಾಗಲಿಲ್ಲ. ಹೊಸದನ್ನು ಆಹಾರವಾಗಿ ತಯಾರಿಸುವಾಗ ಕೆಲವು ಹೊಂದಾಣಿಕೆ ಮಾಡಿಕೊಳ್ಳಬೇಕಾಗುತ್ತದೆ. ಅವುಗಳ ಬದಲಾದ ಗುಣಧರ್ಮಗಳನ್ನು ತಿಳಿದು ಅವು ಹೆಚ್ಚು ಪ್ರಯೋಜನಕಾರಿಯೆಂದು ಮನಗಂಡು ಕುಟುಂಬದ ಆಹಾರದಲ್ಲಿ ಸೇರಿಸಬೇಕಾದರೆ ವಿಷಯಜ್ಞಾನ ತರಬೇತಿ ಅವಳಿಗೆ ಸಿಗಬೇಕು.

ದೀಜ ಶೇಖರಣೆ, ದೀಜ, ಕಾಳುಗಳನ್ನು ಕಾಯಿದಿರಿಸುವುದು ಮುಖ್ಯವಾಗಿ ಮಹಿಳೆ ಮಾಡುತ್ತಾಳೆ. ಬೆಳೆಗೆ ತಗಲುವ ಹಲವಾರು ರೋಗಗಳು ಬಿತ್ತಿದ ದೀಜ ದಿಂದಲೇ ಬಂದಿರುತ್ತವೆ. ದೀಜ ನಷ್ಟವಾದರೆ, ಸತ್ಯ ಕಳೆದುಕೊಂಡರೆ ಬೆಳೆಯೇ ನಷ್ಟವಾದಂತೆ, ಬೆಳೆದ ಒಂದು ಕಾಳನ್ನು ಸಂರಕ್ಷಿಸಿದರೂ ಒಂದು ಕಾಳನ್ನು ಬೆಳೆದಂತೆಯೇ ಕೃಷಿ ಉತ್ಪನ್ನದ 1/6 ಭಾಗವನ್ನು ಇಲಿಗಳು ತಿಂದು ಹಾಳು ಮಾಡುತ್ತವೆಯೆಂದು ಒಂದು ಅಂದಾಜು, ಅವು ತಿನ್ನುವದಕ್ಕಿಂತಲೂ ಹಾಳು ಮಾಡುವುದು, ಅಂದರೆ ಕಚ್ಚಿ ಹಾಕುವುದು, ಕಾಳುಗಳಲ್ಲಿ ಕೂದಲು, ಮಲಮೂತ್ರ ಬಿಡುವುದರಿಂದ ರೋಗ ಹರಡುವ ಸಾಧ್ಯತೆ ಹೆಚ್ಚು, ಇಂಥ ಕ್ರೀಮಿ ಕೀಟಕಗಳಿಂದ ಕಾಳುಗಳನ್ನು ಸಂರಕ್ಷಿಸುವುದು ಆಕೆಯ ಜವಾಬ್ದಾರಿಯಾದ್ದರಿಂದ ಅವಳಿಗೆ ಇನ್ನು ಹೆಚ್ಚಿನ ವಿಷಯ ಜ್ಞಾನ ತರಬೇತಿ ಸಿಕ್ಕರೆ ದೀಜಗಳ ಶೇಖರಣೆ, ಕಾಳುಗಳ ಸಂರಕ್ಷಣೆ ಸುಧಾರಿಸುತ್ತದೆ.

ಸಸಿನಾಡಿ ಮಾಡುವುದು, ಕಾಳು ಬಿತ್ತುವುದು, ಕೊಟ್ಟಿಗೆ ಕೊಬ್ಬರ ತಯಾರಿಸುವುದು, ಕೃತಕ ಗೊಬ್ಬರ ಬೆಳೆಗಳಿಗೆ ಕೊಡುವುದು ಇತ್ಯಾದಿಯಾಗಿ ಕೃಷಿಯ ಅನೇಕ ಕೆಲಸಗಳನ್ನು ಅವಳು ಮಾಡುತ್ತಾಳೆ. ಈ ವಿಷಯಗಳಲ್ಲಿ ಅನೇಕ ವೈಜ್ಞಾನಿಕ ಸುಧಾರಣೆಗಳನ್ನು ಕಂಡು ಹಿಡಿದಿದ್ದರೂ ಅವು ಈ ವರೆಗೂ ಹೆಚ್ಚಾಗಿ ರೂಢಿಯಲ್ಲಿ ಬಂದಿಲ್ಲ. ಮಹಿಳೆಯನ್ನು ಈ ದಿಶೆಯಲ್ಲಿ ಅಲಕ್ಷಿಸಲಾಗಿದೆ. ಇದರಲ್ಲಿ ಕೂಡ ತರಬೇತಿ, ವಿಷಯಜ್ಞಾನ ದೊರೆತಲ್ಲಿ ಇನ್ನೂ ಹೆಚ್ಚಿನ ಪ್ರಗತಿ ಸಾಧಿಸಬಹುದಾಗಿದೆ.

ನಮ್ಮಲ್ಲಿ ಹೈನುಗಾರಿಕೆ, ಕೋಳಿ ಸಾಗಾಣಿಕೆ, ರೇಷ್ಮೆ ವ್ಯವಸಾಯ ಮುಂತಾದ ಉಪದಂಧಗಳಲ್ಲಿ ಮಹಿಳೆಯವರದೇ ಮುಖ್ಯ ಪಾತ್ರ. ವ್ಯವಸಾಯದಲ್ಲಿ ಸುಧಾರಿತ ತಂತ್ರಜ್ಞಾನ ಉಪಯೋಗಿಸಿಕೊಂಡು ಚಕ್ಕವಾದ ಯಂತ್ರಗಳನ್ನು ಬಳಸಿಕೊಂಡು ಮಹಿಳೆಯ ಕ್ರಮ ಕಡಿಮೆ ಮಾಡಿ ಈ ಉಪದಂಧಗಳನ್ನು ಸುಧಾರಿಸಿದಲ್ಲಿ ಕುಟುಂಬದ ಆದಾಯವು

ಭಾರತ ಅಭ್ಯುದಯ ಸೇವಾ ಸಂಸ್ಥೆ (ಅ) ಮೆಡ್ಲೇರಿ

: ಕುರಿಗಾರ ಸಮಾಜ ಯೋಜನೆ :

ಮೆಡ್ಲೇರಿಯ ಸುತ್ತ ಮುತ್ತಲು 500 ಕುರಿಗಾರಿದ್ದು, ಸುಮಾರು 20 ರಿಂದ 25 ಸಾವಿರ ಕುರಿಗಳಿದ್ದು, ಇಲ್ಲಿಯ ಜನರಿಗೆ ಕುರಿ ಸಾಕುವುದು ಒಂದು ವೃತ್ತಿಯಾಗಿದ್ದರೇ ಸಾಂಪ್ರದಾಯಿಕ ಪದ್ಧತಿಯಾಗಿದೆ. ನಮ್ಮ ಅಪ್ಪ-ಅಜ್ಜಂದಿರು ಕುರಿ ಸಾಕುತ್ತಿದ್ದರು, ಅದನ್ನೇ ನಾವು ಅನುಸರಿಸಿಕೊಂಡು ಹೊರಟಿದ್ದೇವೆ ಎನ್ನುತ್ತಿದ್ದಾರೆ. ಕುರಿಗಾರರಲ್ಲದೆ ನೂಲುವ ಮಹಿಳೆಯರು 1500 ಜನರಿದ್ದು ನೇಕಾರರು 600 ಜನರಿದ್ದಾರೆ.

ಇಲ್ಲಿಯ ಜನರು ಮೂಢನಂಬಿಕೆ ಉಳ್ಳವರಾಗಿದ್ದರು. ಕುರಿಗಳಿಗೆ ಕಾಯಿಲೆಗಳು ಬಂದರೆ ಉದಾ : ಕುರಿಗಳ, ದೂಡ್ಡರೋಗ, ಸಿಡಿರೋಗ, ಮೈಲಿಬೇನೆ, ಕಾಲುಬೇನೆ, ಬಾಯಿಬೇನೆ, ಕಂದ ಹಾಕುವುದು, ಗದ್ದಭಾವ ಮುಂತಾದ ರೋಗಗಳಿಂದ ನರಳುತ್ತಿದ್ದವು. ಜಂತುಹುಳದ ಪರಿಣಾಮವಾಗಿ ಕುರಿ ಮರಿಗಳಿಗೆ ಹೆಚ್ಚು ಹಾಲು ಸಿಗುತ್ತಿರಲಿಲ್ಲ. ಅಧಿಕ ಸಂಖ್ಯೆಯಲ್ಲಿ ಕುರಿಗಳು ಸಾಯುತ್ತಿದ್ದವು. 1981-82ರಲ್ಲಿ ಕುರಿಗಳ ಸಾವಿನ ಪ್ರಮಾಣ ಶೇಕಡಾ 40 ರಿಂದ 70ರಷ್ಟಿತ್ತು. ಇಷ್ಟಲ್ಲಾ ನಷ್ಟ ಅನುಭವಿಸಿದ ಕುರಿಗಾರರು ತಮ್ಮ ಹಳೇ ಸಂಪ್ರದಾಯ ಪದ್ಧತಿಯ ಬಿಡುಗಡೆಯನ್ನೇ ಬಳಕೆ ಮಾಡುತ್ತಿದ್ದರು. ನಮಗೆ ದೇವರು ಕೌಟುಂಬದಿ, ಅವನೇ ತೆಗೆದುಕೊಂಡಿದ್ದಾನೆ ಎಂದು ಕುರಿಗಳ ಆರೋಗ್ಯದ ಬಗ್ಗೆ ಒಂದು ಪೈಸೆಯೂ ಕೂಡಾ ಖರ್ಚು ಮಾಡುತ್ತಿರಲಿಲ್ಲ. ಸರಕಾರಿ ಸಹಾಯ ಸೌಲಭ್ಯಗಳಿದ್ದರೂ ಅದರ ಬಗ್ಗೆ ತಿಳುವಳಿಕೆ ಇದ್ದಿಲ್ಲ. ಕುರಿ ಮತ್ತು ಉಣ್ಣೆ ಅಭಿವೃದ್ಧಿ ಮಂಡಳಿ ಹಾಗೂ ಪಶುಸಂಗೋಪನಾ ಇಲಾಖೆಯಲ್ಲಿಯ ಸಹಾಯ ಸೌಲಭ್ಯಗಳ ಬಗ್ಗೆ ಕೂಡಾ ಗೊತ್ತಿರಲಿಲ್ಲ.

1982ರಲ್ಲಿ ಕುರಿಗಾರ ಸಮಾಜ ಯೋಜನೆಯು ಪ್ರಾರಂಭವಾಯಿತು. ಸಂಸ್ಥೆಯು ಕಾರ್ಯಚಟುವಟಿಕೆಯನ್ನು ವಿಸ್ತರಿಸಿ 21 ಹಳ್ಳಿಗಳನ್ನು ಆಯ್ಕೆ ಮಾಡಿತು (ಹೆಚ್ಚಿಸಿತು). ಸಂಸ್ಥೆಯು ಕುರಿಗಾರರಿಗೆ ಶೇಕಡಾ 60 ಸಬ್ಸಿಡಿ ಆಧಾರದ ಮೇಲೆ ನೀಲವರ್ಮ ಎಂಬ ಬಿಡುಗಡೆಯನ್ನು ಸುಮಾರು 2 ವರ್ಷಗಳ ಕಾಲ ಒದಗಿಸಿತು. 3ನೇ ವರ್ಷದಲ್ಲಿ ಶೇಕಡಾ 50ರಷ್ಟು ಸಬ್ಸಿಡಿ ಮಾಡಿ ಕಾಲ ಕ್ರಮೇಣ ಕುರಿಗಾರರೇ ಕೊಂಡುಕೊಳ್ಳುವ ಒಂದು ಹವ್ಯಾಸವನ್ನು ಬಳಸಿತು. ನೀಲವರ್ಮ ಒಂದೇ ಅಲ್ಲ ಬೇರೆ ಬೇರೆ ಜಂತು ಹುಳುವಿನ ಬಿಡುಗಡೆ ಬಗ್ಗೆ ಪರಿಚಯ ಮಾಡಿ ಕೊಟ್ಟಿತು.

ಪ್ರತಿಯೊಂದು ಹಳ್ಳಿಯಲ್ಲಿ ಕುರಿಗಾರರ ಸಂಘವಿದ್ದು, ಆ ಸಂಘದಲ್ಲಿ ಎಲ್ಲಾ ಸದಸ್ಯರು ತಿಂಗಳಿಗೆ ಒಂದು ಸಲ ಸೇರಿ ನಡೆಸಿ ತಮ್ಮ ತೊಂದರೆ, ಸರಕಾರಿ ಸಹಾಯ ಸೌಲಭ್ಯಗಳ ಬಗ್ಗೆ ಚರ್ಚಿಸುತ್ತಾರೆ.

ಕುರಿಗಾರ ಸಂಘವಿದ್ದು, 18 ಕುರಿಗಾರ ಸಂಘದಿಂದ ಒಂದು ಕುರಿಗಾರರ ಒಕ್ಕೂಟವನ್ನು ರಚಿಸಿಕೊಂಡಿದ್ದು, ಆ ಒಕ್ಕೂಟಕ್ಕೆ ಪ್ರತಿ ತಿಂಗಳು ಪ್ರತಿ ಸಮಿತಿಯಿಂದ 2 ರಿಂದ 4 ಜನ ಸದಸ್ಯರು ಭಾಗವಹಿಸಿ ತಮ್ಮ ಹಳ್ಳಿಯಲ್ಲಿಯ ಸರಕಾರಿ ಸಹಾಯ ಸೌಲಭ್ಯಗಳ ಬಗ್ಗೆ, ಕುರಿಗಳ ರೋಗದ ಬಗ್ಗೆ, ಚರ್ಚೆ ಮಾಡುತ್ತಾರೆ. ಈ ಕುರಿಗಾರರ ಒಕ್ಕೂಟ ಸಂಘದಲ್ಲಿ ಎಲ್ಲಾ ಸಂಘಗಳಿಂದ ಪ್ರತಿ ತಿಂಗಳು 4 ರೂಪಾಯಿ ಹಣ ಸಂಗ್ರಹಿಸುತ್ತಾರೆ. ಈ ಸಂಘದಲ್ಲಿ 1,200 ರೂಪಾಯಿ ಇದ್ದು, ಈ ಹಣವನ್ನು ಪತ್ರವ್ಯವಹಾರ, ಪರಿಸರ ನೈರ್ಮಲ್ಯ ಮತ್ತು ಬೇರೆ ಬೇರೆ ಕಾರ್ಯಚಟುವಟಿಕೆಗಳಿಗೆ ಉಪಯೋಗಿಸುತ್ತಾರೆ. ಸುಮಾರು 35 ಜನ ಕುರಿಗಾರ ಸದಸ್ಯರಿಗೆ ಕುರಿಗಳ ಆರೋಗ್ಯದ ಬಗ್ಗೆ ತರಬೇತಿ ಆಗಿದೆ. ಹಾಗೂ ಶೈಕ್ಷಣಿಕ ಪ್ರವಾಸವೆಂದು ಬೆಂಗಳೂರು, ಚಳ್ಳಕೆರೆ, ಕೋಲಾರ, ಗುತ್ತಲ, ಬಿಜಾಪುರ, ರಾಯಚೂರು, ಚಿಂತಾಮಣಿ ಮುಂತಾದ ಸ್ಥಳಗಳಿಗೆ ಭೆಟ್ಟಿ ನೀಡಿ ತಿಳಿದುಕೊಂಡು ಬಂದಿದ್ದಾರೆ.

ಸಂಸ್ಥೆಯು ಕಾರ್ಯಚಟುವಟಿಕೆಗಳನ್ನು ಕೈಗೆತ್ತಿಕೊಂಡಿದ್ದರಿಂದ ಕುರಿ ಮತ್ತು ಮರಿಗಳ ಸಾಯುವ ಪ್ರಮಾಣ ಶೇಕಡಾ 100ಕ್ಕೆ 50 ರಿಂದ 60 ರಷ್ಟು ಕಡಿಮೆ ಆಗಿದೆ. 1982ರಲ್ಲಿ 20,000 ಕುರಿಸಂಖ್ಯೆ ಇದ್ದದ್ದು,

1988ರಲ್ಲಿ ಸರ್ವೆ ಮಾಡಲಾಗಿ 40,000 ಕುರಿಗಳು ಹೆಚ್ಚಾಗಿ ಆಗಿವೆ. ಎಂದೂ ಕಂಡು ಬಂದಿದೆ. ಕುರಿಗಾರರಿಗೆ ಆದಾಯ ಹೆಚ್ಚಿಗೆ ಲಭಿಸಿದೆ ಮತ್ತು ಅವರ ಆರ್ಥಿಕ ಪರಿಸ್ಥಿತಿ ಸುಧಾರಿಸಲು, ಕುರಿ ತಳಿ ಅಭಿವೃದ್ಧಿ, ಸುಧಾರಿತ ಮೇನ ಅಭಿವೃದ್ಧಿ ಬಗ್ಗೆ, ಕುರಿ ಮಾರುಕಟ್ಟೆ ಬಗ್ಗೆ ಕೂಡಾ ಹೆಚ್ಚಿನ ಗಮನಹರಿಸುತ್ತ ಬಂದಿದೆ.

ಸಂಸ್ಥೆಯು ಕೆಲಸ ಪ್ರಾರಂಭಿಸುವ ಪೂರ್ವದಲ್ಲಿ ಸಂಸ್ಥೆ ಕೆಲಸ ಪ್ರಾರಂಭಿಸಿದ ನಂತರ ಕುರಿ ಸಾಯುವ ಪ್ರಮಾಣ 100ಕ್ಕೆ ಶೇಕಡಾ 50 100ಕ್ಕೆ ಶೇಕಡಾ 10 ಮರಿ ಸಾಯುವ ಪ್ರಮಾಣ 100ಕ್ಕೆ ಶೇಕಡಾ 60 100ಕ್ಕೆ ಶೇಕಡಾ 15

ಸಂಸ್ಥೆಯು ಕುರಿಗಾರರಿಗೆ ಅಷ್ಟೇ ಕಾರ್ಯಕ್ರಮ ಹಾಕಿಕೊಳ್ಳದೆ ನೂಲುವ ಮಹಿಳೆಯರು ಮತ್ತು ನೇಕಾರರ ಕಾರ್ಯಚಟುವಟಿಕೆಗಳನ್ನು ಕೂಡಾ ಪ್ರಸರಿಸಿತು. ನೂಲುವ ಬಡ ಮಹಿಳೆಯರು ವಾಪಾರಸ್ಥರಿಂದ ಶೋಷಣೆಗೆ ಒಳಪಟ್ಟಿದ್ದು, ಈ ಮಹಿಳೆಯರನ್ನು ಸಂಘಟಿಸಿ 6 ಹಳ್ಳಿಗಳಲ್ಲಿ 12 ನೂಲುವ ಸಂಘಗಳನ್ನು ರಚಿಸಿ ಸಂಘದಿಂದ ತಮ್ಮದೇ ಆದ (ಉಳಿತಾಯ ಹಣ) ಚಟುವಟಿಕೆ ಎಂಬ ಕಾರ್ಯಕ್ರಮವನ್ನು ಪ್ರಾರಂಭಿಸಿ ವ್ಯಾಪಾರಸ್ಥರಿಂದ ಆಗುತ್ತಿರುವ ಶೋಷಣೆಯನ್ನು ಕಡಿಮೆ ಮಾಡಲಾಗಿದೆ ಅಲ್ಲದೆ ಈ ಮಹಿಳೆಯರಿಗೆ ಬೇರೆ ಬೇರೆ ವಿಧವಾದ ತರಬೇತಿಗಳನ್ನು ಹಮ್ಮಿಕೊಂಡಿದ್ದು ಉದಾ : ನೂಲಿಗೆ ಬಣ್ಣ ಹಾಕುವ ಬಗ್ಗೆ, ಕಂಬಳಿ ಕರೆಯ ಕಟ್ಟುವ ಬಗ್ಗೆ ಮತ್ತು ತಾವು ಸಂಪ್ರದಾಯದಿಂದ ಗಾಂಧಿ ತೆರನಾದ ಚರಕದಲ್ಲಿ ನೂಲನ್ನು ತೆಗೆಯುತ್ತಿದ್ದು ಅಂತಹ ಚರಕಗಳಿಂದ ತಮ್ಮ ಕೆಲವೊಂದು ಸಮಸ್ಯೆಗಳಿವೆ ಎಂದು ಸಂಘದಲ್ಲಿ ಚರ್ಚಿಸುತ್ತಿದ್ದುದರಿಂದ ಸಂಸ್ಥೆಯು ಶೋಧನೆ ನಡೆಸಿ, ಕಾಲಿನಿಂದ (ತುಳಿದು) ನಡೆಯುವ ರಾಟೆಯನ್ನು ಬಳಕೆಗೆ ತಂದು, ಮಹಿಳೆಯರಿಗೆ ತರಬೇತಿ ನೀಡುತ್ತಲಿದೆ. ಹಳೆ ಗಾಂಧಿ ಚರಕದಲ್ಲಿ 400 ರಿಂದ 500 ಗ್ರಾಂ ನೂಲು ತೆಗೆಯುತ್ತಿದ್ದರೆ, ಅಷ್ಟೇ ವೇಳೆಯಲ್ಲಿ 800 ರಿಂದ 1200 ಗ್ರಾಂ ನೂಲನ್ನು ಒಳ್ಳೆ ನೂಲನ್ನು ತೆಗೆಯಲು 48 ಜನ ಮಹಿಳೆಯರು ತರಬೇತಿ ಪಡೆದಿದ್ದಾರೆ ಮತ್ತು ತಾವು ಸ್ವತಃ ಉಣ್ಣೆ ಖರೀದಿಸುವಲ್ಲಿ ಹಾಗೂ ಉಣ್ಣೆಯಿಂದ ಟಿಂಚು, ಚಂಡನ್ನು ತಯಾರಿಸುವುದರಲ್ಲಿ ಹಾಗೂ ತಯಾರಾದ ಕಂಬಳಿಗಳಿಗೆ ಕರೆಯ ಕಟ್ಟುವಲ್ಲಿ 150 ಸದಸ್ಯಿನಿಯರು ತರಬೇತಿ ಪಡೆದಿದ್ದಾರೆ. ಮಾದಲು ಹೆಣ್ಣುಮಕ್ಕಳು ಮನೆಯಿಂದ ಹೊರಬರಲು ಅಂಜುತ್ತಿದ್ದರು, ಈಗ ತಾವೇ ಸ್ವತಃ ಬ್ಯಾಂಕು ಮತ್ತು ಇನ್ನಿತರೆ ಸರಕಾರಿ ಕಛೇರಿಗಳಿಗೆ ಭೇಟಿ ನೀಡಿ ಕೆಲಸ ಕಾರ್ಯಗಳನ್ನು ಮಾಡುವಲ್ಲಿ ಮುಂದಾಗಿದ್ದಾರೆ ಮತ್ತು ಆರ್ಥಿಕ ಪರಿಸ್ಥಿತಿಯು ಸುಧಾರಿಸಿದ್ದು ಬೇರೆ ಶ್ರೀಮತ ಮಾರ್ಗದಿಂದ ಶೋಷಣೆಗೆ ಒಳಗಾಗುತ್ತಿರುವುದು ತಪ್ಪುತ್ತಿದೆ. ಬ್ಯಾಂಕಿನಲ್ಲಿ ಉಣ್ಣೆ ಖರೀದಿಸಲು ಹಣ ಪಡೆದಿದ್ದು, ಸಕಾಲಕ್ಕೆ ಮರುಪಾವತಿ ಮಾಡಿ ತಮ್ಮ ಸಂಘದಲ್ಲಿ ಹಣವನ್ನು ಉಳಿತಾಯ ಮಾಡುತ್ತಾ ಹೊರಟಿದ್ದಾರೆ.

ನೇಕಾರರೂ ಕೂಡಾ ಶೋಷಣೆಗೆ ಒಳಪಟ್ಟಿದ್ದು, ಸಂಸ್ಥೆಯು ನೇಕಾರರೊಂದಿಗೆ ಚರ್ಚಿಸಿ ಅವರೊಂದಿಗೆ ಅವರ ಸಮಸ್ಯೆಗಳನ್ನು ಯಾವ ರೀತಿಯಲ್ಲಿ ಬಗೆಹರಿಸಿಕೊಳ್ಳಬೇಕೆಂಬ ಮಾರ್ಗದರ್ಶನ ನೀಡಿ ಅವರು ಸಂಘವನ್ನು ರಚಿಸಿಕೊಳ್ಳಲು ಪ್ರಯತ್ನಿಸಿದ್ದು, 3 ಸಂಘಗಳಿದ್ದು, ಸಂಘಗಳಲ್ಲಿ ಡಿಜೈನ ಕಂಬಳಿ, ನೆಯ್ತ ಬಗ್ಗೆ ತರಬೇತಿ, ಕಂಬಳಿ ಮಾರುಕಟ್ಟೆ ಬಗ್ಗೆ ತರಬೇತಿ ಮತ್ತು ಬ್ಯಾಂಕು ಸಹಾಯ ಸೌಲಭ್ಯಗಳ ಬಗ್ಗೆ ಮಾರ್ಗದರ್ಶನ ನೀಡಿ, ಅವರ ಆರ್ಥಿಕ ಪರಿಸ್ಥಿತಿ ಸುಧಾರಿಸಲು ಸಹಾಯ ಮಾಡಿದೆ.

ವರದಿಗಾರರು :

ಅರ್. ಎಸ್. ಹೀಲದಹಳ್ಳಿ

ಯೋಜನಾಧಿಕಾರಿ

ಕುರಿಗಾರ ಸಮಾಜ ಯೋಜನೆ

ಭಾರತ ಅಭ್ಯುದಯ ಸೇವಾ ಸಂಸ್ಥೆ - ಒಂದು ವಿಶ್ಲೇಷಣೆ

ಶ್ರೀ ಟಿ. ಎಸ್. ಪದ್ಮಾ ಶ್ರೀಮತಿ ಸುಮಾ ಹಾಸಲ್ಕರ

ಒಲಿಕೆ :- ಭಾರತ ಅಭ್ಯುದಯ ಸೇವಾ ಸಂಸ್ಥೆಯು 1979ರಲ್ಲಿ ಧಾರವಾಡ ಹಾಗೂ ರಾಣಬೆನ್ನೂರು ತಾಲ್ಲೂಕುಗಳಲ್ಲಿನ ಆಯ್ದ ಗ್ರಾಮಗಳಲ್ಲಿ ಅಭಿವೃದ್ಧಿ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಹಮ್ಮಿಕೊಂಡಿತು. ತನ್ನ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಜನರ ಬೇಡಿಕೆ ಹಾಗೂ ಹಿತಾಸಕ್ತಿಗಳಿಗನುಸಾರವಾಗಿ ವ್ಯವಸ್ಥಿತವಾಗಿ ಮಾಡುತ್ತಿರುವಾಗ, 1984ರಲ್ಲಿ ಹಾಲಂಡಿನ ಪಂಡು ಪ್ರಮುಖ ಸೇವಾ ಸಂಸ್ಥೆಯು, ಭಾರತ ಅಭ್ಯುದಯ ಸೇವಾ ಸಂಸ್ಥೆಯ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಮೆಚ್ಚಿ ಪ್ರತಿಷ್ಠಿತ ಜಾಪ್ ವಾನ್ ಪ್ರಾಗ್ ಪ್ರಶಸ್ತಿಯನ್ನು ಕೊಡಮಾಡಿತು. ಪ್ರಾರಂಭದಲ್ಲಿ ಭಾರತ ಅಭ್ಯುದಯ ಸೇವಾ ಸಂಸ್ಥೆ ಯಾವುದೇ ಕಾರ್ಯ ಕ್ಷೇತ್ರದಲ್ಲಿ ಖಾಯಂ ಆಗಿ ಉಳಿಯುವ ವಿಚಾರವಿಟ್ಟು ಕೊಂಡಿರಲಿಲ್ಲ. ಅದರ ಪ್ರಕಾರ ಈ ಪ್ರಶಸ್ತಿ ಸಿಕ್ಕಾಗ ಫಲಾನುಭವಿಗಳೊಂದಿಗೆ ತಾವು 5 ವರ್ಷಗಳಲ್ಲಿ ಮಾಡಿದ ಕಾರ್ಯಕ್ರಮಗಳು, ಅವುಗಳ ಉಪಯೋಗ ಹಾಗೂ ಫಲಾನುಭವಿಗಳಿಗೆ ತಮ್ಮಿಂದ ಮುಂದೆ ಬೇಕಾಗುವ ಸಹಾಯ ಹಕ್ಕುಗಳ ಬಗ್ಗೆ ಚರ್ಚೆ ಮಾಡಲಾಯಿತು. ಭಾರತ ಅಭ್ಯುದಯ ಸೇವಾ ಸಂಸ್ಥೆ ಸಿಬ್ಬಂದಿ ವರ್ಗದವರು ಬೇರೆ ಬೇರೆ ಗುಂಪುಗಳಲ್ಲಿ, ಬೇರೆ ಬೇರೆ ಯೋಜನಾ ಸಭೆಗಳಲ್ಲಿ ಈ ಬಗ್ಗೆ ಸುದೀರ್ಘ ಚರ್ಚೆ ನಡೆಸಿದರು. ಅಲ್ಲದೇ ಈ ಕ್ಷೇತ್ರದಲ್ಲಿನ ಫಲಾನುಭವಿಗಳಿಗೆ ತಾವು ಖಾಯಂ ಆಗಿ ಇರುವುದಿಲ್ಲ ಎನ್ನುವ ಬಗ್ಗೆ ಮನವರಿಕೆ ಮಾಡಿಕೊಟ್ಟರು. ಭಾರತ ಅಭ್ಯುದಯ ಸೇವಾ ಸಂಸ್ಥೆಯ ಕಾರ್ಯಕ್ರಮಗಳಿಗೆ ಮುಖ್ಯ ತತ್ವವೆಂದರೆ ಒಂದು ವ್ಯಕ್ತಿಗೆ ಮೀನು ತಂದು ಕೊಡುವುದಕ್ಕಿಂತ ಮೀನು ಹಿಡಿಯಲು ಕಲಿಸುವುದು ಅಂದರೆ ಮಾತ್ರ ಸಂಸ್ಥೆಯು ಹಮ್ಮಿಕೊಂಡ ಕಾರ್ಯಕ್ರಮಗಳು ಯಶಸ್ವಿಯಾಗಿ ದೀರ್ಘಕಾಲ ಉಳಿಯುತ್ತದೆ ಹಾಗೂ ಫಲಾನುಭವಿಗಳು ಯಾವಾಗಲೂ ಪರಾವಲಂಬಿಗಳಾಗದೆ ಸ್ವಾವಲಂಬಿಗಳಾಗುತ್ತಾರೆ.

ಹೀಗೆ ಕಾರ್ಯಕ್ಷೇತ್ರದಿಂದ ಹಿಂತೆಗೆದುಕೊಳ್ಳುವ ಬಗ್ಗೆ ಗ್ರಾಮಸ್ಥರೊಂದಿಗೆ ಚರ್ಚಿಸಿದಾಗ ಕೆಲವು ಯೋಜನೆಗಳ ಫಲಾನುಭವಿಗಳು ತಾವು ಮುಂದೆಯೂ ಸಹ ಹಮ್ಮಿದ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ತಾವೇ ಸ್ವತಃ ಮುಂದುವರಿಸಿಕೊಂಡು ಹೋಗುವ ಭರವಸೆ ನೀಡಿದರೆ, ಇನ್ನು ಕೆಲವು ಫಲಾನುಭವಿಗಳು ಹೆಚ್ಚಿನ ಕಾಲಾವಕಾಶವನ್ನು ಕೇಳಿಕೊಂಡರು. ಈ ಎಲ್ಲ ಚರ್ಚೆಗಳ ಫಲಿತಾಂಶವೇ ಈಗಿದ್ದ ಕ್ಷೇತ್ರದಿಂದ ಹಿಂತೆಗೆದುಕೊಂಡು ಹೊಸ ಕ್ಷೇತ್ರಗಳಲ್ಲಿ ಕಾರ್ಯಕ್ರಮ ಹಮ್ಮಿಕೊಳ್ಳುವುದು.

ಕಾರ್ಯಕ್ಷೇತ್ರದಿಂದ ಹಿಂತೆಗೆದುಕೊಳ್ಳುವುದು :- ಅಭಿವೃದ್ಧಿ ಕಾರ್ಯಕ್ರಮಗಳಲ್ಲಿ ಕಾರ್ಯಕ್ಷೇತ್ರದಿಂದ ಹಿಂತೆಗೆದುಕೊಳ್ಳುವುದು ಅಂದರೆ ಯಾವುದೇ ಫ್ಯಾಕ್ಟರಿ ಅಥವಾ ಕೆಲಸವನ್ನು ಒಂದು ದಿನದಲ್ಲಿ ಮುಚ್ಚುವಂತಹದಲ್ಲ. ಭಾರತ ಅಭ್ಯುದಯ ಸೇವಾ ಸಂಸ್ಥೆಯ ಕ್ಷೇತ್ರದಲ್ಲಿ ಹಲವಾರು ಕಾರ್ಯಕ್ರಮಗಳನ್ನು (ಉದಾ : ಹೈನುಗಾರಿಕೆ, ಆರೋಗ್ಯ ಕಾರ್ಯಕ್ರಮ, ಕುರಿಗಾರ ಕಾರ್ಯಕ್ರಮ ಮುಂತಾದವು) ಹಮ್ಮಿಕೊಳ್ಳಲಾಗಿದ್ದು ಅವು 1985-86 ರಲ್ಲಿ ಬೇರೆ ಬೇರೆ ಹಂತದಲ್ಲಿದ್ದವು. ಹೀಗಾಗಿ ಈ ಕುರಿತು ದೀರ್ಘ ಹಾಗೂ ಯೋಜಿತ ಚರ್ಚೆಗಳ ಅವಶ್ಯಕತೆ ಇತ್ತು. ಈ ಕುರಿತು ಮಾದಲು ಎಲ್ಲ ಯೋಜನಾಧಿಕಾರಿಗಳೊಂದಿಗೆ ಹಾಗೂ ಅನುಭವಿ ಸಿಬ್ಬಂದಿಗಳೊಂದಿಗೆ ಚರ್ಚೆಗಳನ್ನು ನಡೆಸಲಾಯಿತು. ಅಲ್ಲದೇ ಭಾರತ ಅಭ್ಯುದಯ ಸೇವಾ ಸಂಸ್ಥೆಯ ಹಲವಾರು ಸ್ವಯಂ ಸೇವಕರು ಹಾಗೂ ಸಿಬ್ಬಂದಿ ವರ್ಗಗಳೊಂದಿಗೆ ಚರ್ಚೆಗಳನ್ನು ನಡೆಸಲಾಯಿತು. ಸಂಸ್ಥೆಯ ಸಿಬ್ಬಂದಿಗಳಿಗೆ ಗಾಮಾಭಿವೃದ್ಧಿಯಲ್ಲಿ ತೊಡಗಿದ ಹಲವಾರು ಪ್ರಮುಖ ಸಂಸ್ಥೆಗಳ ಹಿರಿಯರೊಂದಿಗೆ ಪರಸ್ಪರ ವಿಚಾರ ವಿನಿಮಯ

ಮಾಡಿಕೊಳ್ಳಲು ಅವಕಾಶಗಳನ್ನು ಕಲ್ಪಿಸಿಕೊಡಲಾಯಿತು. ಈ ಕ್ರಿಯೆಯ ಬಗ್ಗೆ ಸುಮಾರು ಎರಡು ವರ್ಷಗಳವರೆಗೆ ಚರ್ಚೆಗಳನ್ನು ನಡೆಸಿ ಸಂಸ್ಥೆಯು ತನ್ನ ಸಂಸ್ಥಾಪಕ ಮಂಡಳಿಯ ಸಭೆಯಲ್ಲಿ ಈಗಿರುವ ಕಾರ್ಯಕ್ಷೇತ್ರದಿಂದ ಹಿಂತೆಗೆದುಕೊಳ್ಳುವ ಬಗ್ಗೆ ಖಚಿತವಾದ ನಿರ್ಧಾರಕ್ಕೆ ಬರಲಾಯಿತು. ಯೋಜನಾ ಕ್ಷೇತ್ರದಿಂದ ಹಾಗೂ ಪ್ರತಿ ಯೋಜನೆಯಿಂದ ಹಿಂತೆಗೆದುಕೊಳ್ಳುವಾಗ ಎಲ್ಲ ಯೋಜನೆಗಳು ಕೆಲವು ಗುರಿಗಳನ್ನು ಸಾಧಿಸುವ ಬಗ್ಗೆ ಈ ಕೆಳಗಿನಂತೆ ನಿರ್ಧರಿಸಲಾಯಿತು.

1. ಈಗ ಹಮ್ಮಿಕೊಂಡಿರುವ ಯೋಜನೆಗಳನ್ನು ಸಂಸ್ಥೆಯು ಹಿಂತೆಗೆದುಕೊಂಡ ನಂತರವು ಮುಂದುವರಿಸಿಕೊಂಡು ಹೋಗಲು ಸಂಘಟನೆ ಮಾಡುವುದು.
2. ಈಗಿರುವ ಯೋಜನೆಗಳ ಫಲಗಳನ್ನು ಕ್ಷೇತ್ರದಲ್ಲಿ ದೀರ್ಘಕಾಲದ ವೇಳೆಗೆ ಉಳಿಯುವಂತೆ ಮಾಡುವುದು.
3. ಯಾವುದೇ ಯೋಜನೆಯನ್ನು ಹಂತ ಹಂತವಾಗಿ ಹಿಂತೆಗೆದುಕೊಳ್ಳುವುದು.

ಈ ರೀತಿಯಾಗಿ ಈಗಾಗಲೇ ಆರೋಗ್ಯ ಯೋಜನೆ ಹಾಗೂ ಹೈನುಗಾರಿಕೆ ಯೋಜನೆಗಳನ್ನು ಹಿಂತೆಗೆದುಕೊಳ್ಳಲಾಗಿದೆ. ಈ ಹಿಂತೆಗೆದುಕೊಳ್ಳುವಲ್ಲಿ ಮಧ್ಯದಲ್ಲಿ ನಡೆದ ಹಲವಾರು ಮೌಲ್ಯಮಾಪನಗಳ ರಿಪೋರ್ಟ್‌ಗಳು ಸಹ ಬಹಳ ಸಹಕಾರಿಯಾದವು. (ಹಿಮಾಲ್ಯಸ್ ಹಣಕಾಸಿನ ಸಂಸ್ಥೆಯ ಬೇಡಿಕೆ ಮಾಡಿದ ಮೌಲ್ಯಮಾಪನ ಹಾಗೂ ಕ್ರಿಸ್ತಿಯನ್ ಎಡ್ ಸಂಸ್ಥೆಯ ಸಮುದಾಯ ಸಂಘಟನೆಯ ಮೌಲ್ಯಮಾಪನ).

ಹೊಸ ಕ್ಷೇತ್ರಗಳಲ್ಲಿ ಪಾದಾರ್ಪಣೆ :-

ಈಗಿರುವ ಕಾರ್ಯಕ್ಷೇತ್ರದಿಂದ ಹಿಂತೆಗೆದುಕೊಳ್ಳುವುದರ ಜೊತೆಗೆ ಒಂದು ಪ್ರಶ್ನೆ ಮುಂದೇನು ಮಾಡುವುದು? ಹಾಗೂ ಸಂಸ್ಥೆಯ ಹಾಗೂ ಸಿಬ್ಬಂದಿಯವರ ಭವಿಷ್ಯವೇನು? ಇದರ ಬಗ್ಗೆಯೂ ಸಹ ಚರ್ಚೆ ನಡೆಸಲಾಗಿ ಹೊಸ ಕ್ಷೇತ್ರಗಳನ್ನು ಆಯ್ಕೆಕೊಳ್ಳಬೇಕೆಂದು ನಿರ್ಧರಿಸಲಾಯಿತು. ಈ ಬಗ್ಗೆ ಸಿಬ್ಬಂದಿಗಳಲ್ಲಿ ಸುದೀರ್ಘ ಚರ್ಚೆ ನಡೆಸಲಾಯಿತು. ಈಗ ಕೆಲಸ ಮಾಡಿದ ಅನುಭವಗಳ ಮೇಲೆ ಹೊಸ ಕ್ಷೇತ್ರಗಳ ಆಯ್ಕೆಯ ಬಗ್ಗೆ ಕೆಲವು ನಿರ್ಧಾರಗಳನ್ನು ಮಾಡಲಾಯಿತು.

1. ಎಲ್ಲ ಸಿಬ್ಬಂದಿಗಳು ಒಂದೇ ಕ್ಷೇತ್ರದಲ್ಲಿ ಹೋಗದೆ, 6-8 ಸಿಬ್ಬಂದಿಗಳ ಒಂದೊಂದು ಗುಂಪುಗಳಾಗಿ ಬೇರೆ ಬೇರೆ ಕ್ಷೇತ್ರಗಳಲ್ಲಿ ಕೆಲಸಮಾಡುವುದು.
2. ಗುರಿ ಗುಂಪಿನ ಜನರ ಸಂಖ್ಯೆ ಹೆಚ್ಚಿರುವಂತಹ ಗ್ರಾಮಗಳನ್ನು ಆಯ್ಕೆಕೊಳ್ಳುವುದು.
3. ಕಾರ್ಯಕ್ಷೇತ್ರವು ಒಂದು ಅಥವಾ ಎರಡು ಮಂಡಳಿಗಳಿಗೆ ಸೀಮಿತವಾಗಿರಬೇಕು.
4. ಜನಸಂಖ್ಯೆಯು 1000 ದಿಂದ 3000ದವರೆಗೆ ಇರುವ ಗ್ರಾಮಗಳಾಗಿರಬೇಕು.
5. ಆಯ್ಕೆಕೊಂಡ ಗ್ರಾಮಗಳು 7 ರಿಂದ 8 ಕಿ. ಮಿ. ಸುತ್ತಳತೆಯಲ್ಲಿ ಇರಬೇಕು.
6. ರಾಜಕೀಯ ಪ್ರಾಬಲ್ಯ ಕಡಿಮೆ ಇರುವಂತಹ ಗ್ರಾಮಗಳಾಗಿರಬೇಕು.
7. ಹತ್ತಿರದ ಪಟ್ಟಣಕ್ಕೆ ಸಂಪರ್ಕ ಸಾಧನಗಳು ಇರುವಂತಹ ಗ್ರಾಮಗಳಾಗಿರಬೇಕು.
8. ಸರಕಾರಿ ಸೌಲಭ್ಯಗಳಿಂದ ವಂಚಿತವಾಗಿರುವ ಗ್ರಾಮಗಳಾಗಿರಬೇಕು.
9. ಈ ಎಲ್ಲ ಹೊಸ ಕ್ಷೇತ್ರ ಗುಂಪುಗಳು ಭಾರತ ಅಭ್ಯುದಯ ಸೇವಾ

ಸಂಸ್ಥೆಯ ಅಂಗಗಳಾಗಿರಬೇಕು.

10. ಆಯ್ಕೆ ಕ್ಷೇತ್ರದಲ್ಲಿ ಬೇರೆ ಯಾವುದೇ ಸ್ವಯಂ ಸೇವಾ ಸಂಸ್ಥೆಯು ಕೆಲಸ ಮಾಡುತ್ತಿರಬಾರದು.

11. ಭಾರತ ಅಭ್ಯುದಯ ಸೇವಾ ಸಂಸ್ಥೆಯ ಕೇಂದ್ರ ಕಚೇರಿಯು ಧಾರವಾಡದಲ್ಲಿ ಇರಬೇಕು.

ಈ ಮೇಲೆ ನಿರ್ದೇಶಿಸಿರುವ ಮುಖ್ಯಾಂಶಗಳಿಗೆ ಅನುಗುಣವಾಗಿ ಈಗ ಸೇವೆಯಲ್ಲಿರುವ ಸಿಬ್ಬಂದಿಗಳು ತಾವೆ ಸ್ವನಿರ್ಧಾರದ ಮೇಲೆ 5 ಗುಂಪುಗಳಾಗಿ ವಿಂಗಡಿಸಿಕೊಂಡಿರುತ್ತಾರೆ ಹಾಗೂ ಈ ಕೆಳಗಿನ ತಾಲ್ಲೂಕುಗಳನ್ನು ತಮ್ಮ ಕಾರ್ಯಕ್ಷೇತ್ರಗಳ ಆಯ್ಕೆಗಾಗಿ ನಿರ್ಧರಿಸಿರುತ್ತಾರೆ.

1. ಶಿಗ್ಗಾವ. 2. ಧಾರವಾಡ. 3. ಬಿಜಾಪುರ.
4. ಬಳ್ಳಾರಿ ಹಾಗೂ 5. ರಾಣೆಬೆನ್ನೂರು.

ಆಯಾ ಗುಂಪಿನ ಸಿಬ್ಬಂದಿಗಳ ಮೇಲಿಂದ ಮೇಲೆ ಮೀಟಿಂಗ್‌ಗಳನ್ನು ಮಾಡಿ ತಮ್ಮ ಕೆಲಸಗಳ ಬಗ್ಗೆ ಗ್ರಾಮಗಳ ಆಯ್ಕೆಯ ಬಗ್ಗೆ ಚರ್ಚಿಸುತ್ತಿದ್ದಾರೆ. ಅಲ್ಲದೆ ಹಲವಾರು ಸಿಬ್ಬಂದಿಗಳು ಈಗಾಗಲೇ ಆಯಾ

ತಾಲ್ಲೂಕಿನ ಗ್ರಾಮಗಳ ಮಾಹಿತಿಯನ್ನು ಸಂಗ್ರಹಿಸಿದ್ದಾರೆ. ಹಾಗೂ ಭೇರಿ ಬೇರೆ ಗ್ರಾಮಗಳಿಗೆ ಭೆಟ್ಟಿಗಳನ್ನು ಕೊಡುತ್ತಿದ್ದಾರೆ. ಅಲ್ಲದೇ ರಾಣೆಬೆನ್ನೂರು ಗುಂಪಿನ ಸಿಬ್ಬಂದಿಗಳು ಈಗಾಗಲೇ ತಮ್ಮ ಹೊಸಕ್ಷೇತ್ರವನ್ನು ಆಯ್ಕೆ ಮಾಡಿಕೊಂಡಿದ್ದು ಅಲ್ಲಿ 3 ಜನ ಸಿಬ್ಬಂದಿಗಳು (ಹಳೆಯ ಕ್ಷೇತ್ರದಲ್ಲಿ ಯೋಜನೆಯನ್ನು ಹಿಂತೆಗೆದುಕೊಂಡಿದ್ದು) ಪೂರ್ಣಾವಧಿಯ ಮೇಲೆ ಕೆಲಸ ನಿರ್ವಹಿಸುತ್ತಿದ್ದಾರೆ.

ಎಲ್ಲಾ ಗುಂಪಿನ ಸಿಬ್ಬಂದಿಗಳು ಮಾದಲು ಹೊಸ ಕ್ಷೇತ್ರಗಳ ಸಂಪೂರ್ಣ ಮಾಹಿತಿಯನ್ನು ಸಂಗ್ರಹಿಸಿ ಗುರಿಗುಂಪಿನ ಜನರು ಬೇಕೆನ್ನುವ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಹಮ್ಮಿಕೊಳ್ಳುತ್ತಾರೆ. ಪ್ರತಿ ಗುಂಪಿನವರು ತಮ್ಮ ಕ್ಷೇತ್ರದಲ್ಲಿ ಹಮ್ಮಿಕೊಳ್ಳುವ ಕೆಲಸ ಕಾರ್ಯಗಳ ನಿರ್ವಹಣೆಗಾಗಿ ಬೇಕಾಗುವ ಹಣಕಾಸಿನ ವಿವರಗಳನ್ನು ಕೇಂದ್ರ ಕಚೇರಿಗೆ ಕಳುಹಿಸಲು ವಿನಂತಿಸಲಾಗಿದೆ. ಕೇಂದ್ರ ಕಚೇರಿಯಿಂದ ಬೇರೆ ಬೇರೆ ಹಣಕಾಸು ನೆರವಿನ ಸಂಸ್ಥೆಗಳು ಸಂಪರ್ಕಿಸಿ ಧನಸಹಾಯವನ್ನು ಕೋರಲಾಗುವುದು.

ಎಲ್ಲ ಗುಂಪುಗಳಿಗೆ ಸಮನ್ವಯತೆ ಒದಗಿಸುವುದು, ಸಂಪರ್ಕ ಬೆಳೆಸುವುದು, ಹಣಕಾಸಿನ ವ್ಯವಸ್ಥೆ ಇತ್ಯಾದಿಗಳನ್ನು ಕೇಂದ್ರ ಕಚೇರಿಯು ನಿರ್ವಹಿಸುತ್ತವೆ.

* * * *

ವಿದ್ಯೆಯಿಲ್ಲದ ಹಳ್ಳಿಯ ಮಹಿಳೆ ಪಶು ವೈದ್ಯಳಾದಳು

ನಿಲಮ್ಮ ಹೊಳೆಯಣ್ಣವರ, ರಾಣೆಬೆನ್ನೂರಿನಿಂದ ಹನ್ನೊಂದು ಕಿ.ಮಿ. ದೂರದಲ್ಲಿರುವ ಯಕ್ಕಾಸ್‌ಪುರ ಹ್ರಾಮದ ರಹವಾಸಿ. ಬಡಕಟುಂಬದಲ್ಲಿ ಜನ್ಮಿಸಿದ ನಿಲಮ್ಮ ಚಿಕ್ಕ ವಯಸ್ಸಿನಲ್ಲಿ ವಿಧವೆಯಾದಳು. ತನ್ನ ಮೂರು ಮಕ್ಕಳನ್ನು ಸಾಕಿ ಸಲಹೆ ಬೇಕಾದರೆ ಕೂಲಿ ಮಾಡದೆ ಗತಿಯಿರಲಿಲ್ಲ. ಮನೆಯಲ್ಲಿ ಒಂದು ಎಮ್ಮೆಯನ್ನು ಸಾಕಿ ಹಾಲು ಮಾರಿ ಉಪಜೀವನ ಸಾಗಿಸುತ್ತಿದ್ದಳು. ಭಾರತ ಅಭ್ಯುದಯ ಸೇವಾ ಸಂಸ್ಥೆಯ ಕಾರ್ಯದರ್ಶಿ ಈ ಹಳ್ಳಿಗೆ ಭೇಟಿಯಾಗಿ ಅವಳಿಗೆ ಡೇರಿ ತರಬೇತಿ ಕೊಟ್ಟರು. ನಿಲಮ್ಮ ಡೇರಿ ಮಾಡುವುದಾಗಿ ನಿಶ್ಚಯಿಸಿ ಬ್ಯಾಂಕಿನಿಂದ ಸಾಲ ಪಡೆದು ಎರಡನೆಯ ಎಮ್ಮೆಯನ್ನು ಕೊಂಡುಕೊಂಡಳು. ಉತ್ತಮ ತಳಿಯನ್ನು ತಯಾರಿಸಿ ದಿನಕ್ಕೆ ಮೂರರಿಂದ ನಾಲ್ಕು ಲೀಟರ್ ಹಾಲನ್ನು ಮಾರಲು ಪ್ರಾರಂಭಿಸಿದಳು. ದಿನಗೂಲಿಯನ್ನು ಮಾಡುವುದನ್ನು ಬಿಟ್ಟು ದನಕರುಗಳು ಆರೈಕೆ, ಮೇವು ತರುವುದು, ಮಕ್ಕಳ ಆರೋಗ್ಯ, ಮನೆ ಕೆಲಸ ಮಾಡುವುದು ಅವಳ ದಿನಚರಿಯಾಗಿತ್ತು. ಮುಂದೆ ದನಕರುಗಳ ಆರೋಗ್ಯದ ಬಗ್ಗೆ ತರಬೇತಿ ಪಡೆದು ಹಳ್ಳಿಯ ದನಕರುಗಳ ಆರೋಗ್ಯ, ಉಪಚಾರ ಮಾಡಲು ಪ್ರಾರಂಭಿಸಿದಳು. ಈ ಕೆಲಸದ ಸಲುವಾಗಿ ಭಾರತ ಅಭ್ಯುದಯ ಸೇವಾ ಸಂಸ್ಥೆಯವರು ಪ್ರತಿ ತಿಂಗಳು ರೂ 50 ಸಹಾಯ ಧನ ಕೊಡುತ್ತಿದ್ದರು. ಈ ಪ್ರಕಾರ ಹಳ್ಳಿಯ ಪಶು ವೈದ್ಯರಾಗಿ ಕೆಲಸ ಮಾಡಲು ಆರಂಭಿಸಿದಳು. ದನಕರುಗಳ ಬೇನೆಗೆ ಔಷಧ ಕೊಡುವುದು ಉತ್ತಮ ತಳಿಯನ್ನು ತಯಾರಿಸುವುದು, ಹೆಚ್ಚು ಮೇವು ಬೆಳೆಸಲು ಸಹಾಯ ಮಾಡುತ್ತ ಹಳ್ಳಿಯ ಮಹಿಳೆಯರಿಗೆ ದನದ ಆರೋಗ್ಯದ ಬಗ್ಗೆ ತರಬೇತಿ ಕೊಡಲು ಪ್ರಾರಂಭಿಸಿದಳು. ತನ್ನಂತೆ ಇತರರು ಅಭಿವೃದ್ಧಿ ಹೊಂದಬೇಕೆಂದು ಪ್ರಯತ್ನ ಪಡುತ್ತಿದ್ದಳು. ತನ್ನ ಹಳ್ಳಿಯಲ್ಲಿ ಡೇರಿ ಸಂಘ ಮಾಡಿ, ಸಂಘದ ವತಿಯಿಂದ ಕೆ. ಎಮ್. ಎಫ್. ಗೆ ಹಾಲನ್ನು ರಫ್ತಾಗಿದ್ದರಲ್ಲಿ ಪೂರೈಸಲು ಪ್ರಾರಂಭಿಸಿದಳು. ಮಕ್ಕಳಿಗೆ ಯೋಗ್ಯ ಶಿಕ್ಷಣ ಕೊಟ್ಟಳು. ಈಗ ಇಬ್ಬರು ಮಕ್ಕಳು ರಾಣೆಬೆನ್ನೂರನಲ್ಲಿ ಕಲಿಯುತ್ತಿರುವರು. ಈ ಪ್ರಕಾರ ಉದ್ಯೋಗವಿಲ್ಲದ ನಿಲಮ್ಮ ಇಂದು ಪಶು ವೈದ್ಯಳಾಗಿ ಕೆಲಸ ಮಾಡುತ್ತಿರುವಳು.

ಪುಟ 46 ರಿಂದ

ಹೆಚ್ಚಾಗಬಲ್ಲದು. ಆಕೆಯ ಈಗಿನ ಬೆಲೆ ಕಾಣದ ಶ್ರಮದ ಬದಲಾಗಿ ಆರ್ಥಿಕ ಪರಾವಲಂಬಿತವನ್ನು ಹೋಗಲಾಡಿಸಬಹುದು. ಈ ಉಪಕರಣಗಳಲ್ಲಿ ಅನೇಕ ವೈಜ್ಞಾನಿಕ ಸುಧಾರಣೆಗಳು ಬಂದಿದ್ದು ಮಹಿಳೆಯರಿಗೆ ವಿಶೇಷ ತರಬೇತಿಯ ಮೂಲಕ ಅದನ್ನು ಒದಗಿಸಬೇಕಲ್ಲದೆ, ಅದಕ್ಕೆ ಬೇಕಾಗುವ ಆರ್ಥಿಕ ನೆರವು ಸಿಗಬೇಕು. ಆಕೆ ಉತ್ಪಾದಿಸಿದ ವಸ್ತುಗಳಿಗೆ ತಕ್ಕ ಮಾರಾಟ ವ್ಯವಸ್ಥೆ ಇರಬೇಕು. ಈ ದಿಶೆಯಲ್ಲಿ ಸರ್ಕಾರ ಕೆಲವು ಯೋಜನೆಗಳನ್ನು ಹಾಕಿಕೊಂಡಿದೆಯಾದರೂ ಅವು ಪರಿಣಾಮಕಾರಿಯಾಗಿ ಕಾರ್ಯರತವಾಗಬೇಕು. ಮಹಿಳಾ ಸಹಕಾರಿ ಸಂಘಗಳು, ಮಹಿಳೆಯರಿಗೆ ಹೆಚ್ಚಿನ ಆರ್ಥಿಕ ನೆರವು ಕೊಡುವ ಸಂಸ್ಥೆಗಳು, ವಿಷಯಜ್ಞಾನ, ತಂತ್ರಜ್ಞಾನ ಕೊಡುವ ಸಂಸ್ಥೆಗಳು ಬೆಳೆಯಬೇಕು.

ಕುಟುಂಬ ಮಟ್ಟದಲ್ಲಿ ಆಕೆಯ ಅಭಿಪ್ರಾಯಕ್ಕೆ ಬೆಲೆ ಇರಬೇಕಾದರೂ ಸಮಾಜ ಮತ್ತು ಗ್ರಾಮ ಮಟ್ಟದ ಯಾವುದೇ

ಕಾರ್ಯಕ್ರಮಗಳಲ್ಲಿ ಅವಳಿಗೆ ಪ್ರವೇಶವಿಲ್ಲ. ಸರ್ಕಾರ ಇಂಥವಕ್ಕೆ ಅವಕಾಶಗಳನ್ನು ಒದಗಿಸಿದ್ದರೂ ಬಹಳ ಸೀಮಿತವಾಗಿ ಕಾರ್ಯರೂಪದಲ್ಲಿ ಬಂದಿರುತ್ತವೆ. ಗ್ರಾಮೀಣ ಆರೋಗ್ಯ, ಪರಿಸರ ಸ್ವಚ್ಛತೆ, ಮಕ್ಕಳ ಶಿಕ್ಷಣದ ಕಾರ್ಯಕ್ರಮಗಳು ಹೆಚ್ಚು ಯಶಸ್ವಿಯಾಗಬೇಕಾದರೆ ಅವುಗಳ ಮಹತ್ವ ಆಕೆಗೆ ತಿಳಿಯಬೇಕು. ಅವುಗಳನ್ನು ಕಾರ್ಯರೂಪಕ್ಕೆ ತರಲು ಅವಕಾಶ ಅನುಕೂಲತೆಗಳು ಲಭ್ಯವಾಗಬೇಕು. ಪಂಚಾಯತ ಸಮಿತಿ, ಸಹಕಾರಿ ಸಂಘ, ಮಹಿಳಾ ಮಂಡಳಿ ಶಾಲಾ ಸುಧಾರಣಾ ಸಮಿತಿ, ಮುಂತಾದವುಗಳಲ್ಲಿ ಆಕೆ ಸಕ್ರಿಯವಾಗಿ ಭಾಗವಹಿಸಬೇಕು. ಸಾಮಾಜಿಕ ಸಾಮೂಹಿಕ ಕಾರ್ಯಕ್ರಮಗಳ ಅನುಷ್ಠಾನದಲ್ಲಿ ಆಕೆ ಭಾಗವಹಿಸಬೇಕು. ಈಗಿರುವ ಮೂಢನಂಬಿಕೆಗಳ, ಹೀನ ಸಂಪ್ರದಾಯದ ಶೃಂಘಲೆಗಳನ್ನು ಮುರಿದು ತನ್ನ ಆತ್ಮವಿಶ್ವಾಸ ಬೆಳೆಸಿ ತನ್ನ, ತನ್ನ ಕುಟುಂಬದ, ಸಮಾಜದ, ದೇಶದ ವಿಕಾಸದಲ್ಲಿ ಮಹತ್ವ ಪೂರ್ಣ ಪಾತ್ರ ನಿರ್ವಹಿಸಬಲ್ಲಳು.



I.D.S.(I.) THROUGH LENS EYE



Field Staff of the Dharwad Project



Staff Members of the Dharwad Project.





Staff Members at the Medleri Project



Staff Members at the Medleri Project



Staff Members of the Medleri Project



**Board Members, Govt Officers and Villagers visit the community
Fodder farm in Aremallapur.**



Monthly Staff Meeting at Medleri



Staff Members of the New Kakol Project



**Trainees learning to spin on the
new Medleri Charka**



**The late Sri. Abdul Nazir Sab,
Minister For Rural Development
during his visit to
the Leather Training cum
Production Centre, Armallapur.**



**Proud owners of new crossbred
Calves born from the local mother
after artificial insemination by IDS.**



Landless labourers of Devarahubli village planting trees in the degraded forest land near their village.

Dr. M. C. Punit welcoming guests to the celebration of IDS's receiving the Jaap Van Praag Award in 1983.



Villagers from Holtikoti and surrounding Gowli hamlets went in to the degraded forest area around their village and sowed seeds of useful forest species at the onset of the rainy season in 1989.



The late Mr. B. Rudramoorthy addressing the function closing the SISI training programme for weavers undertaken with IDS and the Sheep and Sheep products Development Board in Ranebennur.



Shepherds with their healthy flock in Kudarihal



An evening meeting of a Dhanagar Gowli Women's group



Members of Grameena Mahila Kalyan Sangha Garag involved in Agarbatti making as an income generating activity.



**Village youngman undergoing training in Metal Works
at I.D.S. workshop, Garag.**



**Rabbit-rearing is being tried as an income-generating
activity for the rural poor.**



**Visitors to a Kissan
nursery in Aremallapur**

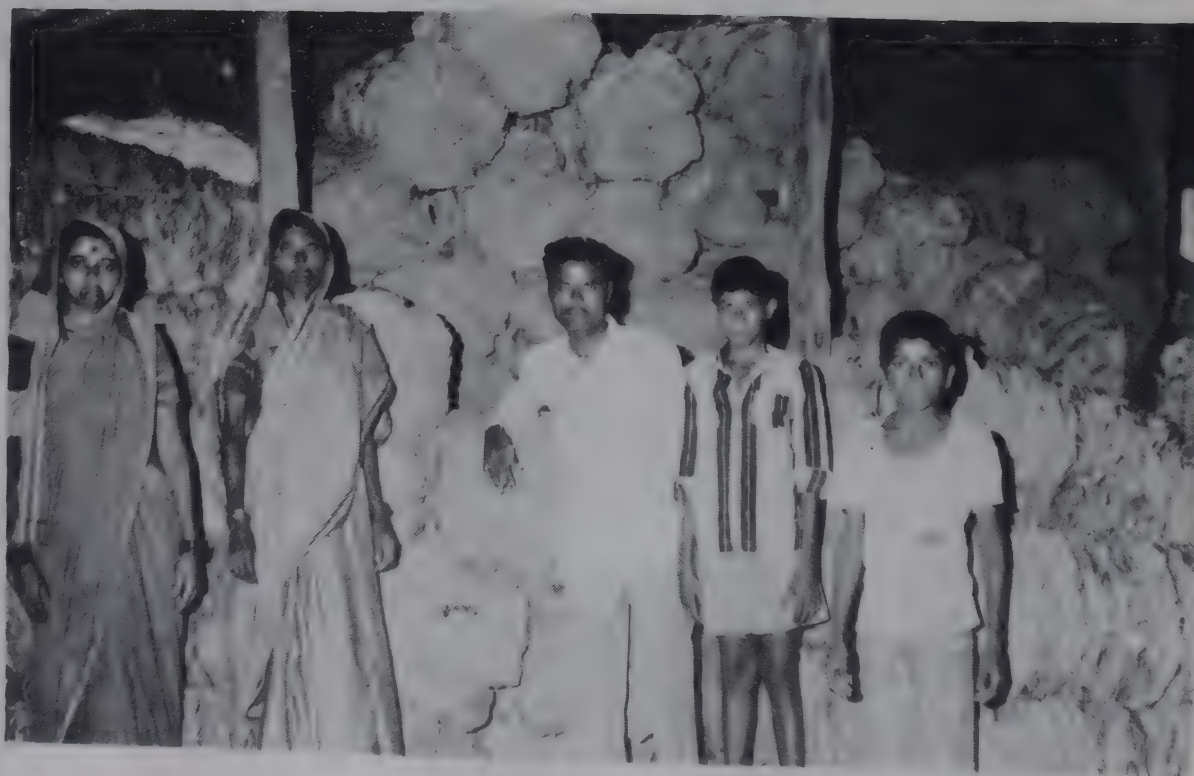
**Newly literate readers
using their village
library books in a
simple metal trunk.**



**Adult Education
Teachers Training**



Rural women undergoing training as Village Health Workers. These V.H.W's impart health education to the other villagers through house to house visit.



Lean-Season storage of Leaf plates by women's groups in Holtikoti village.



Morning milk collection at the Women's Dairy at Harangiri.



N. B. Hiremath, World Neighbours consultant visiting a dairy member in Hirebidari.



Exhibition at the state wide shepherds seminar in Harangiri

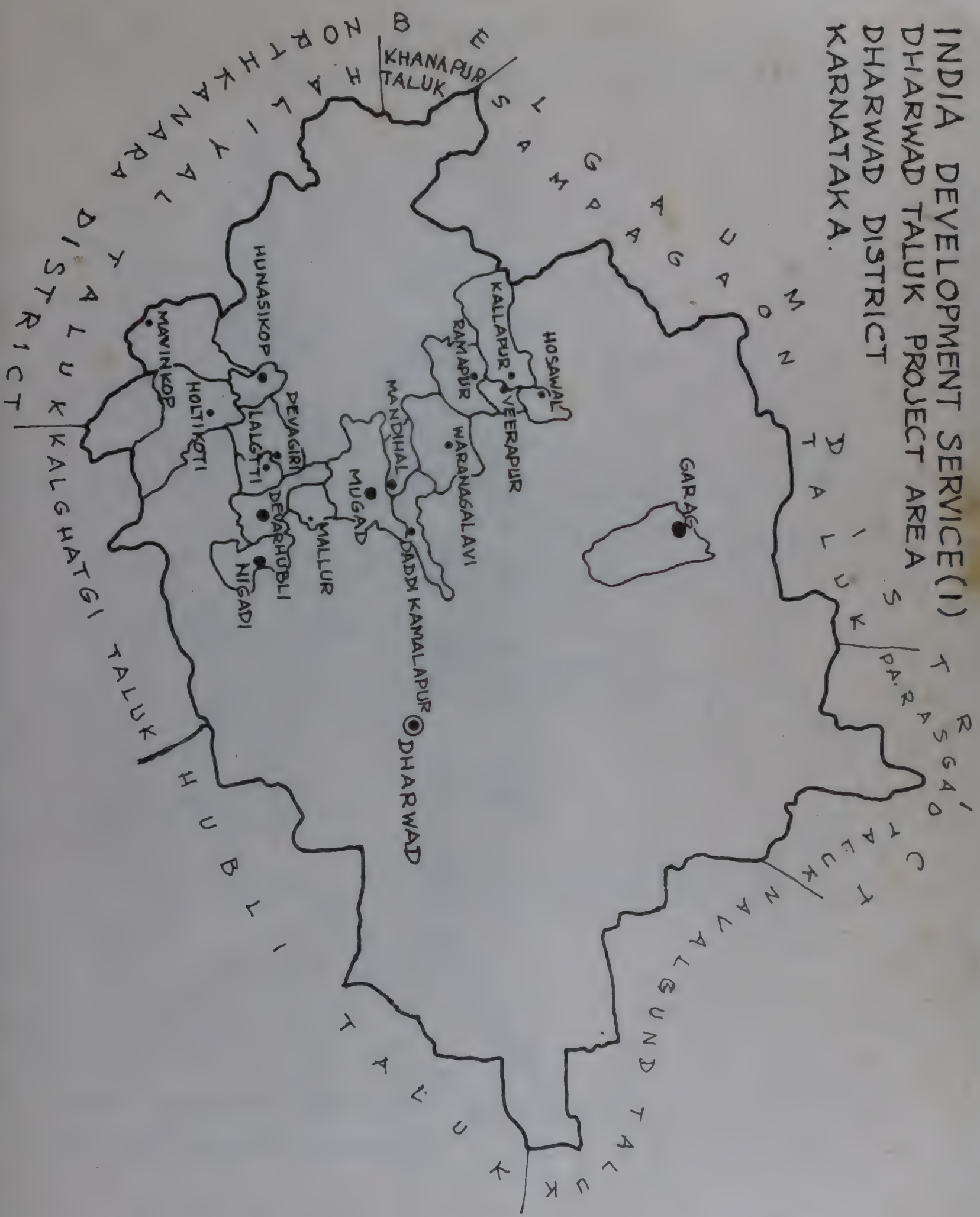


Dr. Kabbur examines a baby in an under five health check-up camp.



Environmental Awareness camp with villagers and volunteers from Ranebennur

INDIA DEVELOPMENT SERVICE(I) DHARWAD TALUK PROJECT AREA DHARWAD DISTRICT KARNATAKA.



INDIA DEVELOPMENT SERVICE (I)
RANIBENNUR TALUK PROJECT AREAS





What
Others
Say
Elsewhere....

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Beacon Of Hope

WHEN Sangayya Rachayya Hiremath and his American wife, Shyamala, arrived at Medleri, a remote village in Karnataka's Dharwad district, three years ago, they were met by scorn and mirth from the villagers. Speaking for the village, Shivappa Halliki, a teacher in nearby Aremallapur village said: "We gave them only a few months to get disgusted and go back to America. This would be like a short holiday."

Their attitude was not surprising. The 39-year-old Hiremath had just thrown up a highly paid job in the US mid-western city of Chicago, where he was head of the operations research division of a multi-national firm, to pursue the chimera of rural development in his homeland. Apart from adjusting to the dramatic changes in his environment—from the highly urbanised atmosphere of Chicago to the sleepy, shingle-roofed settings of Medleri—Hiremath had taken up the unenviable task of improving the lot of this droughtprone village whose people had known nothing but abject poverty.

Changing Attitude: Today, three years after his arrival, Hiremath's dream seems to be becoming a reality. The changes, however, are not clearly visible. The houses that dot the barren landscape have not changed their earlier shingle-roof facade. Drain water cuts furrows through the unpaved streets which become a muddy mess during the monsoons. The spectre of drought still haunts the farmer annually. What has changed, and dramatically, are the attitudes of the villagers—and this is the result of Hiremath's work.

The changes fit into Hiremath's basic philosophy. He says: "Development is primarily the development of people, not merely of goods, services and things." His interest in rural development comes from knowing rural poverty firsthand. Born in Ron taluk, about 100 km away from Medleri, Hiremath was the youngest of seven children. His father died when he was four years old and the family saw days of acute penury. After finishing from a high school in Bijapur, Hiremath graduated in mechanical engineering with the aid of scholarships. Being at the top of his class, he was offered a scholarship by Kansas State University where he did a master's in operations research, after which he worked with several banks and corporations.

At this time he read a newspaper report that quoted a United Nations survey which had found that the Indian Government spent something in the region of Rs. 80,000 on each engineering student. The report had a great impact on Hiremath and he says: "I felt an obligation to contribute back to my country the knowledge and skills I had acquired because of the subsidised education." He became actively involved in the India Development Service (IDS), a society formed by India expatriates in Chicago in 1974, to promote rural development activities as well as small industries. Meanwhile, Hiremath had met Mavis (who later changed her name to Shyamala), a Peace Corps volunteer, and married her not only because they shared many ideas but also because of her willingness to settle in India.

Familiar Place: Initially Hiremath thought of setting up an industry in a rural area but gave up the idea because he felt that it would become just another enterprise without any lasting involvement in rural development. It was then that the couple decided to return to India and initiate development in a small village to begin with. Hiremath started on an extensive tour of India and had lengthy meetings with other organisations involved in development like the Bhagavathula Charitable Trust in Vishakhapatnam, the Social Work and Research Centre in Rajasthan and several Gandhian institutions. He realised that he would have to work in a place where he was familiar with the language and customs and Karnataka became the natural choice. There was a need to form a core of urban volunteers drawn from different professions to initiate development and as a result the India Development Service International, Karnataka, was formed in 1979, funded mainly by the Chicago group.

The IDS philosophy about development was clearly laid down. It viewed development as basically a partnership between all the members rather than a donor-receiver relationship. IDS was to play only a catalytic role in the development process and local leadership was to be built at each step. Charity would never be doled out. Instead the approach would be: "If you give a man a fish to eat he will eat for a day. If you teach him how to fish he will eat it for the rest of his life."

Instead of dumping external capital, local resources would be tapped so that the villagers became self-reliant. Now would Western technology be imposed to speed the process of development. Instead appropriate technologies to suit the condition in the chosen area would be developed. As Hiremath puts it: "The idea was to build an alternate structure of power as the present socio-economic structure was hardly conducive for developing persons from weaker segments."

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The selection of a village to base their project was done systematically. The group felt that focal village should have a cluster of 15 to 20 villages within a 10 km radius because interdependence is the rule in rural areas and no village exists in isolation. Apart from this they felt that not only should the village be poor but should have a large number of socially and economically deprived people. More importantly the villagers should feel the need for development. After a careful survey, Medleri (population : 5,071_) in Ranibennur taluk was chosen as the project centre and the cluster of 21 villages around it as the area to be covered.

Promoting Independence: The IDS did not chalk out any blueprint for development. Instead they wanted the villagers to identify their needs and work out ways of fulfilling them. At the first meeting convened by them, a group of 50 villagers had assembled in Ranibennur and their main question was: "How much money are you going to give us? What are your development programmes for us?" When IDS told them that it has none, the villagers were taken aback.

It was when they realised that IDS was serious about its objectives that the villagers said that health was their first priority as the nearest hospital was in Ranibennur about 15 km from Medleri. So IDS appointed a doctor and started a health centre in a small hut in Medleri. The villagers expected the treatment to be free but were surprised when IDS said they would be charged according to their capacity to pay. The villagers soon understood the philosophy and when an immunisation camp was organised instead of the straggly crowd that normally came, the whole village turned up.

The success has led to the formation of the villagers' own health care programme, the Voluntary Health Worker (VHW) scheme and the entire village contributes towards the cost. The VHW's are appointed by a village health committee consisting of six men and six women and their primary duty is to educate the people about family planning, hygiene, nutrition, ante-natal care and promote all this through audiovisuals. Some of the main diseases of the area are leprosy, gastro-enteritis, whooping cough and scabies. As a result of these camps the health of the villagers has improved considerably and last year no case of whooping cough was reported.

Welcome Initiative: A typical example of the new awareness that has transformed the people was evident last fortnight when about 30 women gathered under the tiled roof dairy co-operative shed to discuss how the local block development officer could be persuaded to extend loan to them to purchase milch cows. A year and

a half ago there was neither a co-operative nor had the villagers ever had the courage to demand loans from the Government. But because of the persistent nudgings of the Hiremaths the villagers not only set up a dairy co-operative, but they are now demanding government schemes to improve their milk schemes.

Development was initiated only when the villagers identified the area they would like improved and used their initiative to get started with the help of the IDS. When Lambani women said it was difficult to take their buffaloes to Ranibennur to treat them, the dairy development project was launched. Apart from prodding the Government to start a veterinary health unit at Medleri, short course were introduced for women at the nearby Krishi Vigyan Kendra where they were taught about animal health care, artificial insemination and fodder development. The women decided to set up a co-operative so that they could market the excess milk. Said 55-year-old Basamma Nanjappa: "Before the co-operative was established no one used to supply good milk nor was anyone willing to pay a high price." Everyone in Medleri seems to have got into the self-help spirit. When the women wanted to start a milk testing and collection centre they threw out an obstinate tea shop owner who refused to move out from the shed although they had started paying rent for it. Today the Medleri women market milk for prices varying between Rs. 2.40 and 2.80 a litre. Most of them are demanding artificial insemination so that better breeds can be developed.

Similarly the village sheeprearing project was started in response to a need. As about 60 per cent of Medleri's population are shepherds and weavers, these two areas were given specific priority. Like the health worker, sheep assistants were trained by the Government's sheep and wool development officer to go to the shepherds and advise them about how to maintain a good flock. Because of a massive sheep immunisation camp organised last year, Medleri's flocks survived even though the ones in the neighbouring taluk were killed by an attack of rinderpest.

The IDS has helped in other areas too:

★ a rural artisan improvement programme was started with the help of the Nettur Technical Training Foundation and a training-cum-production centre was established which trains four apprentices every year on lathes;

★ in Aremallapur, unemployed Harijans have got together and persuaded the Leather Development Corporation to start a unit in their village and now 10 of them are being trained as cobblers;

★ in most of these villages the dormant mahila mandals have been reactivated and the women now teach themselves tailoring; and

Contd on Pg No. 75

ಕರ್ನಾಟಕದ ಹಳ್ಳಿಯಲ್ಲಿ ಅಮೆರಿಕನ್ ಮಹಿಳೆ

ಅಡ್ಡತಿದ್ದ ಹರಡಿಕೊಂಡಿರುವ ಚಕ್ಕ ಚಕ್ಕ ಜೋಪಡಿಗಳು. ದಾರಿಹೋಕರಿಗೆ ದಾರಿ ಯಾವುದು, ಚರಂಡಿ ಯಾವುದು ಎಂದು ತಿಳಿಯದೇ ನಿಲ್ಲುವಂತೆ ಮಾಡುವ ಕಾಲ್ಕಾರಿಗಳು. ನಿಂತಿರುವ ಕೊಚ್ಚಿಯ ಪಕ್ಕದಲ್ಲಿಯೇ ಕಾಣುವ ಚೆಟ್ಟಿ ರುಬ್ಬುವ ಕಲ್ಲು, ಜೋಪಡಿಯ ಒಳಗೆ ಸಹಬಾಳ್ವೆ ನಡೆಸಿರುವ ಕುರಿ, ಎಮ್ಮೆ ಮತ್ತು ಮಾನವರು. ಕಣ್ಣು ಹಾಯಿಸಿದತ್ತ ಕಾಣುವ ಮಕ್ಕಳ ಹಿಂಡು, ಎಣ್ಣೆ ಕಾಣದ ತಲೆ, ನೀರು ಕಾಣದ ಮೈ, ಮೈ ಮೇಲಿದ್ದು ಮೈ ಮುಚ್ಚಲು ಸಾಧ್ಯವಾಗದೆ ನಾಚಿ ಜೋತು ಬಿದ್ದಿರುವ ಬಟ್ಟೆಯ ಚಂದಿಗಳು....

ಇದೊಂದು ಪಟ್ಟಣದ ಕೊಳಚೆ ಪ್ರದೇಶದ ವರ್ಣನೆಯಲ್ಲ. 'ಭಾರತದ ನಾಡಿ' ಎನಿಸಿರುವ ಹಳ್ಳಿಯೊಂದರ ದೃಶ್ಯ. ಧಾರವಾಡ ಜಿಲ್ಲೆಯ ರಾಣೆಬೆನ್ನೂರು ತಾಲ್ಲೂಕಿನಲ್ಲಿ ಅಲ್ಲಲ್ಲಿ ಹರಡಿಕೊಂಡಿರುವ ಹಳ್ಳಿಗಳಲ್ಲಿ ಕಾಣುವ ಸಾಮಾನ್ಯ ನೋಟ. ಬರಗಾಲ ಒಡಿತ ಈ ಬಯಲು ಸೇವೆಯಲ್ಲಿ ಮಳೆ ಬಂದರೆ ಬಂತು. ಇಲ್ಲವಾದರೆ ಇಲ್ಲ. ರೈತಾಪಿಯೊಂದೇ ಅಲ್ಲದೆ ಕಂಬಳಿ ನೇಯ್ಗೆ, ಕುಂಬಾರಿಕೆ, ಮೀನುಗಾರಿಕೆ, ಬುಟ್ಟಿ ಹಣೆಯುವುದು, ಚಪ್ಪಲಿ ಮಾಡುವುದು ಮುಂತಾದ ಹತ್ತು ಹನ್ನೊಂದು ಉಪಕಸುಬುಗಳಿದ್ದರೂ ಇನ್ನೂ ಯಾರೊಬ್ಬರ ಮನೆಯಲ್ಲೂ ಲಕ್ಷ್ಮಿ ಪಾದಾರ್ಪಣೆ ಮಾಡಿದಂತಿಲ್ಲ.

ಬಡತನವನ್ನೇ ಹಾಸಿಹೊದ್ದು ಮಲಗಿರುವ ಈ ಹಳ್ಳಿಗಳಲ್ಲಿ ಒಳಗಿಂದೊಳಗೇ ನಡೆಯುತ್ತಿರುವ ಕ್ರಾಂತಿಯ ಬಗ್ಗೆ ಹೊರಗಿನ ಬಹು ಜನರು ಕೇಳಿರಲಾರರು. ಕ್ರಾಂತಿಯೆಂದರೆ ಹಸಿರು ಪೇಟಾಗಳ ಕ್ರಾಂತಿಯಲ್ಲ. ಪಂಜಾಬ್, ಆಸ್ಸಾಂ ಮಾದರಿಯ ಕ್ರಾಂತಿಯೂ ಅಲ್ಲ. ಬಡತನ, ಅನಕ್ಷರತೆ, ಪರಾವಲಂಬನೆಯ ವಿರುದ್ಧ ಜನರು ಹೂಡಿರುವ ಮೌನ ಕ್ರಾಂತಿ.

ಜನರನ್ನು ಈ ಹೋರಾಟಕ್ಕೆ ಪ್ರಚೋದಿಸಿ ಅವರ ಹೋರಾಟದಲ್ಲಿ ಭಾಗಿಯಾಗಿರುವ 'ಸ್ವಯಂ ಸೇವಾ ಸಂಸ್ಥೆ'ಯೊಂದು ಇಲ್ಲಿದೆ. ಬಡವರಂತೆಯೇ ಬದುಕಿ, ಅವರ ಕಷ್ಟ ಸುಖಗಳನ್ನು ಅನುಭವಿಸಿ, ಬಡತನದಿಂದ ಹೊರಬರುವ ದಾರಿಯನ್ನು ಅವರೇ ಕಂಡುಕೊಳ್ಳುವಂತೆ ಪ್ರಯತ್ನಿಸುತ್ತಿರುವ ಈ ಸಂಸ್ಥೆ 'ಭಾರತ ಅಭುದಯ ಸಂಸ್ಥೆ'. ಸಂಸ್ಥೆಯ ಜೀವನಾಡಿಯಾಗಿ ಹಗಲೂ ರಾತ್ರಿ ದುಡಿಯುತ್ತಿರುವವರು, ಭಾರತೀಯ ಶ್ರೀ ಎಸ್. ಆರ್. ಹಿರೇಮಠರ ಅಮೆರಿಕನ್ ಧರ್ಮಪತ್ನಿ ಶ್ಯಾಮಲಾ ಹಿರೇಮಠ.

ಪತಿ ಶ್ರೀ ಎಸ್. ಆರ್. ಹಿರೇಮಠರಿಗಿಂತಲೂ ಗಮನ ಸೆಳೆಯುವ ವ್ಯಕ್ತಿ, ಪತ್ನಿ ಶ್ಯಾಮಲಾ. ಅಮೆರಿಕಾದಂಥ ಮುಂದುವರಿದ ರಾಷ್ಟ್ರವೊಂದರಲ್ಲಿ ಹುಟ್ಟಿ ಬೆಳೆದ ಈಕೆ ಭಾರತದ ಬರಗಾಲ ಒಡಿತ ಪ್ರದೇಶವೊಂದರಲ್ಲಿ ಮನೆ ಮಾಡಿ ದುಡಿಯುತ್ತಿದ್ದಾರೆಂದರೆ ನಂಬುವುದು ಕಷ್ಟ.

"ನಾನು ಅಮೆರಿಕಾದವಳಿರಬಹುದು, ಆದರೆ ನೀವನ್ನುವಂತೆ ಮುಂದುವರಿದ ಪಟ್ಟಣದ ಹುಡುಗಿ ನಾನಲ್ಲ. ಹಳ್ಳಿಯಲ್ಲೇ ಹುಟ್ಟಿ ಬೆಳೆದಿರುವ ನನಗೆ ಇಲ್ಲಿಯ ಹಳ್ಳಿಯಲ್ಲಿ ವಾಸಿಸುವುದು ಎಂದೂ ಸಮಸ್ಯೆಯಾಗಿ ತೋರಲೇ ಇಲ್ಲ. ಈಗಂತೂ ನಾನು ಸಂಪೂರ್ಣ ಇಲ್ಲಿಯವಳೇ ಆಗಿಬಿಟ್ಟಿದ್ದೇನೆ."

- ಎನ್ನುವ ಶ್ಯಾಮಲಾ (ಮೂಲ ಹೆಸರು ಮೇವಿಸ್) ಪೂರ್ಣ ಭಾರತೀಯಳಾಗಿ ರೂಪಾಂತರಗೊಂಡಿರುವುದಂತೂ ಹೌದು. ಸೀರೆಯುಟ್ಟು, ಹೆಣೆಗೆ ತಿಲಕ, ಕೈಗೆ ಬಳೆ, ಕುರಳಿಗೆ ಮಂಗಲಸೂತ್ರ ಹಾಕಿ ಹಳ್ಳಿಯ ಬೀದಿ ಬೀದಿಗಳಲ್ಲಿ ಈಕೆ ಚಟಪಟ ಓಡಾಡುವುದನ್ನು ನೋಡುವುದೇ ಚಂದ.

ಭಾರತ ಹಳ್ಳಿಗಳ ದೇಶ. ಹಳ್ಳಿಗಳ ಪ್ರಗತಿ ದೇಶದ ಪ್ರಗತಿ' ಎನ್ನುವುದು ನಮ್ಮ ಘೋಷಣೆ. ಆದರೆ ನಮ್ಮಲ್ಲಿ ಹಳ್ಳಿಗೆ ಹೋಗಿ ನೆಲೆಸುವ ವಿದ್ಯಾವಂತರ ಸಂಖ್ಯೆ ಎಷ್ಟು? ಹಳ್ಳಿಯ ಜನರ ಜೀವನ ಸುಧಾರಣೆಗಾಗಿ ನಾವು ಎಷ್ಟು ಶ್ರಮಿಸುತ್ತಿದ್ದೇವೆ?

ಮೇವಿಸ್ ಅಮೆರಿಕನ್ ಮಹಿಳೆ. ಭಾರತದ ಹಳ್ಳಿಗಳಿಂದ ಆಕರ್ಷಿತ ಹಳ್ಳಿಗಳ ಅಭಿವೃದ್ಧಿ ಇವರ ಧ್ಯೇಯ. ಈ ಸೇವೆಯಲ್ಲಿ ಜೊತೆಯಾದರು ಶ್ರೀ ಹಿರೇಮಠ. ಮೇವಿಸ್ ಶ್ಯಾಮಲಾ ಹಿರೇಮಠ ಆದರು. ಈ ಸೇವೆಯ ಬೆನ್ನಲುಬಾಗಿ ಭಾರತ ಅಭುದಯ ಸಂಸ್ಥೆ ಕಟ್ಟಿದರು. ನಮ್ಮ ಹಳ್ಳಿಗಳ ಬಗ್ಗೆ ವಿಶೇಷ ಆಸಕ್ತಿ ಈ ದಂಪತಿಗಳಿಗೆ. ಈ ಆಸಕ್ತಿಯ ಹಿನ್ನೆಲೆ ಸ್ವಾರಸ್ಯಕರ.

ಭಾರತದಷ್ಟು ಒಂದು ದೇಶ ಬೇರಲ್ಲ.

ಅಮೆರಿಕಾದ ಈ ಹಳ್ಳಿ ಹುಡುಗಿಗೆ ಮಾದಲಿನಿಂದ ಬೇರೆ ಬೇರೆ ದೇಶಗಳ ಸಂಸ್ಕೃತಿಗೆ ಜನರೊಂದಿಗೆ ಬೆರೆತು ನಡೆಯುವ ಹಂಬಲ. ವಿದೇಶಕ್ಕೆ ಹೋಗಿ ನೆಲೆಸುವ ಕನಸು ಚಕ್ಕಂದಿನಿಂದಲೂ, ಕಪ್ಪು ಜನಾಂಗದವರ ಕಾಲೇಜಿನಲ್ಲಿ ಓದಿದ ಈ ಬಿಳಿ ಹುಡುಗಿ ಸೋಫಿಯಲ್ ವರ್ಕ್ಸ್‌ನಲ್ಲಿ ಮಾಸ್ಟರ್ ಡ್ರಿ ಪಡೆದರು. ಸಮಾಜ ಸೇವೆಯನ್ನು ಜೀವನದ ಗುರಿಯಾಗಿಟ್ಟುಕೊಂಡ ಈಕೆ ಮಕ್ಕಳ ಅಭುದಯ, ವಯಸ್ಕರ ಏಳೆ, ಹಿಂದುಳಿದವರ ಚಿಂತನೆ, ಹಿಂಸೆಯಿಂದ ಬಳಲಿದವರಿಗೆ ಸಾಂತ್ವನ ಮುಂತಾದ ಸಮಾಜ ಸೇವೆಯ ಎಲ್ಲ ಅಂಗಸಂಸ್ಥೆಗಳಲ್ಲೂ ದುಡಿದವರು. ಅಕ್ಕಿಗಾಡಲ್ಲಿ ಎರಡು ವರ್ಷ ಶಿಕ್ಷಕಿಯಾಗಿ ಕೆಲಸ ಮಾಡಿದವರು. ಶಾಂತಿದಳದ ಸ್ವಯಂಸೇವಕಿಯಾಗಿ ದೇಶ ವಿದೇಶ ಸುತ್ತಿದವರು.

ಈ ರೀತಿ ದೇಶ ವಿದೇಶ ಸುತ್ತುತ್ತಿದ್ದಾಗ ಒಮ್ಮೆ ಭಾರತಕ್ಕೂ ಬಂದಿದ್ದ ಶ್ಯಾಮಲಾಗೆ ಭಾರತದಷ್ಟು ಒಂದುವಾದ ದೇಶ ಬೇರೊಂದು ಇಲ್ಲವಾಯಿತು. ಇದೇ ಎರಡು ಗುಣಗಳು (ಸಮಾಜ ಸೇವೆಯ ಗುರಿ ಮತ್ತು ಭಾರತದಲ್ಲೇ ವಾಸಿಸುವ ಬಯಕೆ) ಈಕೆಯನ್ನೂ ಹಿರೇಮಠರನ್ನೂ ಹತ್ತಿರ ತಂದಿದ್ದು. ಭಾರತೀಯ ಸಂಪ್ರದಾಯದಲ್ಲೇ ಮದುವೆಯಾಗಿ ಮತ್ತೆ ಕೆಲವರ್ಷ ಅಮೆರಿಕಾಗೆ ಹೋಗಿ ನೆಲೆಸಿದರೂ ಮಕ್ಕಳಿಗೆ ಬುದ್ಧಿ ಬಲಿಯುವ ಮಾದಲೇ ಇಲ್ಲಿಗೆ ವಾಪಸ್ಸು ಬಂದು, ಅವರನ್ನು ಭಾರತೀಯರಾಗಿಯೇ ಬೆಳೆಸುವ ದೃಢ ನಿರ್ಧಾರದಿಂದ ಪುನಃ ಭಾರತಕ್ಕೆ ಮರಳಿದರು ಶ್ಯಾಮಲಾ.

'ಭಾರತ ಅಭುದಯ ಸಂಸ್ಥೆ'ಯ ಸದಸ್ಯರಾಗಿ 1979ರಲ್ಲಿ ರಾಣೆಬೆನ್ನೂರು ತಾಲ್ಲೂಕಿನ ಮೆಡ್ವೇರಿಗೆ ಹಿರೇಮಠ ದಂಪತಿಗಳು ಬಂದು ನೆಲೆಸಿದರು. ಇಲ್ಲಿಗೆ ಬರುತ್ತಲೇ ಶ್ಯಾಮಲಾ ಅವರ ಗಮನವನ್ನು ವಿಶೇಷವಾಗಿ ಸೆಳೆದವರು ಇಲ್ಲಿಯ ಮಹಿಳೆಯರು. ಮನೆಗಾಗಿ, ತುತ್ತು ಕುಳಿಗಾಗಿ, ಮಕ್ಕಳಿಗಾಗಿ ಎಂದೂ ಹಗಲೂ ರಾತ್ರಿ, ಕುಲಿನಾಲಿ ಮಾಡಿ ನಿತ್ಯ ಶೋಷಣೆಗೀಡಾಗುತ್ತಿರುವ ಮಹಿಳೆಯರು. ಈ ದಾಸ್ಯದಿಂದ ಮಹಿಳೆಯರನ್ನು ಮೇಲೆತ್ತಲೇಬೇಕೆಂದು ನಿರ್ಧರಿಸಿದ ಶ್ಯಾಮಲಾ ಮಹಿಳಾ ಅಭಿವೃದ್ಧಿ ಕಾರ್ಯಕ್ರಮಗಳತ್ತ ತಮ್ಮ ಲಕ್ಷ್ಯ ಹರಿಸಿದರು.

● ಈ ಬಡ ಹಂಗಸರಿಗಾಗಿ ನಿಮ್ಮ ಯೋಜನೆಗಳೇನಿದ್ದವು? ಕೆಲಸ ಹೇಗೆ ಪ್ರಾರಂಭಿಸಿದಿರಿ?

ಶ್ಯಾಮಲಾ : ನಾವು ಇಲ್ಲಿಗೆ ಬರುವ ಮಾದಲೇ ಇಲ್ಲಿ ಒಂದು ಮಹಿಳಾ ಮಂಡಲ ಕೆಲಸ ಮಾಡುತ್ತಿತ್ತು. ಬಾಲವಾಡಿ, ಅಂಗನವಾಡಿಗಳಲ್ಲದೇ, ಮಹಿಳೆಯರಿಗೆ ಹೂಲಿಗೆ ತರಬೇತಿ ಕೇಂದ್ರವೂ ಇಲ್ಲಿತ್ತು. ಆದರೆ ಜೊತೆ ಹೊಂದಿಕೊಂಡು ಕೆಲದಿನ ಕೆಲಸ ಮಾಡಿದವು. ಆದರೆ ನಮ್ಮ ತತ್ವಗಳಿಗೆ ಅವರ ತತ್ವಗಳಿಗೆ ಹೊಂದಾಣಿಕೆ ಆಗದಿದ್ದಾಗ ನಾವು ಆ ಮಹಿಳಾ ಮಂಡಲದಿಂದ ಹೊರಬರಬೇಕಾಯಿತು.

● ಹೊಂದಾಣಿಕೆ ಆಗಲಿಲ್ಲವೆಂದರೆ?

ಶ್ಯಾಮಲಾ : ಈ ಮಹಿಳಾ ಮಂಡಲಗಳು ಇರುವುದೇ ಮುಖ್ಯವಾಗಿ ಮಧ್ಯಮ ವರ್ಗದ ಹೆಂಗಸರಿಗಾಗಿ. ನಮ್ಮ ಗುರಿಯಲ್ಲಿದ್ದ ಹೆಂಗಸರು ಅತೀ ಬಡತನದಲ್ಲಿರುವ ಕುಲಿನಾಲಿ ಮಾಡುವ ಹೆಂಗಸರು. ಮಹಿಳಾ ಮಂಡಲದಲ್ಲಿ ಹೆಂಗಸರಿಗೆ ಸ್ವಯಂ ಉದ್ಯೋಗವೆಂದು ಹೊಲಿಗೆ ಕಲಿಸುತ್ತಾರೆ. ಅಲ್ಲಿ ಕಲಿಸುವುದಾದರೂ ಏನನ್ನು? ಕೇವಲ ಬೈಸ್ ಮತ್ತು ಜುಬಾ, ಲಂಗಗಳನ್ನು ಹೊಲಿಯುವುದನ್ನು, ಹಳಿಯ ಒಬ್ಬಾಬ್ಬ ಮಹಿಳೆಯ ಬಳಿ ಎಷ್ಟು ಬೈಸುಗಳಿರುತ್ತವೆ? ಹೊಲಿಗೆಯನ್ನು ಉದ್ಯೋಗವಾಗಿಟ್ಟುಕೊಂಡರೆ ಇಂಥ ಹಳಿಗಳಲ್ಲಿ ಆ ಮಹಿಳೆಗೆ ಬರುವ ಆದಾಯವಾದರೂ ಎಷ್ಟು? ಹೊಲಿಗೆ ಶಹರದ ಮಧ್ಯಮ ವರ್ಗದ ಮಹಿಳೆಯರಿಗೆ ಒಂದು ವೃತ್ತಿಯಾಗಬಲ್ಲದೇ ಹೊರತು ಹಳಿಯ ಹೆಂಗಸರಿಗಲ್ಲ.

ಬಾಲವಾಡಿಕೆಗಳಾದರೂ ಅಷ್ಟೇ, ಬೆಳಿಗ್ಗೆ 10 ರಿಂದ 12, ಸಂಜೆ 2 ರಿಂದ 4 ಗಂಟೆಯವರೆಗೆ ಮಕ್ಕಳನ್ನು ಬಾಲವಾಡಿಕೆಗಳಲ್ಲಿ ಆಡಿಸುತ್ತಾರೆ. ಈ ಶಾಲೆಗಳಿಗೆ ಮಗುವನ್ನು ಬಿಟ್ಟು ಬರಲು ಎಷ್ಟು ಜನ ಕುಲಿಗೆ ಅಥವಾ ಹೊಲಕ್ಕೆ ಹೋಗುವ ಹೆಂಗಸರಿಗೆ ಪುರುಸಾತ್ಯಾಗುತ್ತದೆ? ಉಳಿದ ವೇಳೆಯಲ್ಲಿ ಆಕೆ ಮಗುವನ್ನು ಎಲ್ಲಿರಿಸಬೇಕು? ಆ ನಾಲ್ಕು ತಾಸುಗಳು ಈ ಮಹಿಳೆ ತನ್ನ ಮಗುವನ್ನು ತನ್ನ ಬಳಿಯೇ ಇರಿಸಿಕೊಳ್ಳಲಾರಳೆ?

ಮೂರನೆಯದು ಅಂಗನವಾಡಿಕೆಗಳು. ಮಗು ಮತ್ತು ತಾಯಿ ಇಬ್ಬರಿಗೂ ಶಿಕ್ಷಣ ನೀಡುವ ವ್ಯವಸ್ಥೆ ಇದೆ. ಇದೂ ಕೂಡ ಬಡತನದ ಬೀಡಾದ ಈ ಹಳಿಗೆ ತಕ್ಕ ವ್ಯವಸ್ಥೆ ಅಲ್ಲ. ಏಕೆಂದರೆ ಇಲ್ಲಿಯ ಹೆಂಗಸರ ಸಮಸ್ಯೆ ಒಂದು ಹೊತ್ತಿಗೆ ಊಟವನ್ನು ಎಲ್ಲಿಂದ, ಹೇಗೆ ತರಬೇಕೆಂಬುದೇ ಹೊರತು ಮಗುವಿಗೆ ಹೇಗೆ ಉಣ್ಣಿಸಬೇಕೆಂಬುದಲ್ಲ. ಉಟಕ್ಕೇ ಇಲ್ಲದವಳಿಗೆ ಮಗುವಿಗೆ ಎಂಥ ಆಹಾರ ಎಷ್ಟು ಹೊತ್ತಿಗೊಮ್ಮೆ ಕೊಡಬೇಕೆಂಬುದರ ಬಗ್ಗೆ ಪ್ರವಚನ ಮಾಡಿ ಪ್ರಯೋಜನವೇನು? ಇಷ್ಟೇ ಅಲ್ಲ, ನಮ್ಮ ಮಕ್ಕಳಿಗೆ ಆಹಾರ ಕೊಡುವ ಪದ್ಧತಿ ಅಂಗನವಾಡಿ ಬಾಲವಾಡಿಕೆಗಳಲ್ಲಿರುವುದಷ್ಟೇ. ಆದರೆ ಆ ಆಹಾರಕ್ಕೂ ನಮ್ಮ ನಿತ್ಯದ ಆಹಾರಕ್ಕೂ ಹೋಲಿಕೆ ಎಷ್ಟಿದೆ? ನಮ್ಮ ಮಕ್ಕಳಿಗೆ ನಮ್ಮಲ್ಲಿಯೇ ಬೆಳೆಯುವ, ನಾವು ನಿತ್ಯ ಉಣ್ಣುವ, ಅವರೂ ಮುಂದೆ ಉಣ್ಣಲಿರುವ ಊಟವನ್ನು ರಾಫಿನೇಷನ್ ಹೊರತು ಬೇರೆ ದೇಶದಿಂದ ಹೆಚ್ಚಾಗಿ ಆಮದು ಮಾಡಿಕೊಂಡ ಆಹಾರವನ್ನಲ್ಲ. ಹೀಗೆ ನಮ್ಮ ಯೋಜನೆ, ಅವರ ತತ್ವಗಳಲ್ಲಿ ಭೇದ ಬಂದು ನಾವು ಮಹಿಳಾ ಮಂಡಲದಿಂದ ಹೊರ ಬರಬೇಕಾಯಿತು.

ಇದಾದ ನಂತರ ಶ್ಯಾಮಲಾ, ಸಮುದಾಯ ಸಂಘಟಕರನ್ನು ಸೇರಿಕೊಂಡು ಅಲ್ಲಿಯ ಅತೀ ಬಡ ಮಹಿಳೆಗೆ ಅವಶ್ಯ ಬೇಕಾದ ಸಹಾಯ ಏನು ಎನ್ನುವುದನ್ನು ಅಭ್ಯಸಿಸಿದರು. ಅಲ್ಲಿ ಹೆಚ್ಚಿನ ಮನೆಗಳಲ್ಲಿ ಕುರಿ, ಎಮ್ಮೆ ಸಾಕಿದ್ದಾರೆ. ಹಾಲು ಮಾರಿ ಬದುಕುವವರು ಮಧ್ಯವರ್ತಿಯ ಕೈಯಲ್ಲಿ ಸಿಕ್ಕು ನರಳುತ್ತಿದ್ದಾರೆ. ಹಾಲಿಗೆ ಸಿಗುವ ಬೆಲೆಯೂ ಕಡಿಮೆ. ಅದೂ ಸಿಕ್ಕರೆ ಸಿಕ್ಕಿತು. ಇಲ್ಲವಾದರೆ ಇಲ್ಲ. ಇದನ್ನು ನೋಡಿದ ಭಾರತ ಅಭ್ಯುದಯ ಸಂಸ್ಥೆಯವರು ಹಾಲಿನ ಕೇಂದ್ರವನ್ನು ಫರ್ಲ್ಡ್ ನೇಬರ್ಸ್ ಸಂಸ್ಥೆಯ ನೆರವಿನಿಂದ ಆರಂಭಿಸಿದರು. ಆರೋಗ್ಯ ಕಾರ್ಯಕ್ರಮದಲ್ಲಿ ಮಹಿಳೆಯರಿಗೆ ವಿಶೇಷ ತರಬೇತಿ ಕೊಟ್ಟು ಹಳಿಯ ಆರೋಗ್ಯ ಕಾರ್ಯಕರ್ತೆಯರನ್ನಾಗಿ ನೇಮಿಸಿಕೊಳ್ಳಲಾಯಿತು.

● ಮಹಿಳೆಯರ ಕಲ್ಯಾಣಕ್ಕಾಗಿ ಇನ್ನು ಏನೇನು ಯೋಜನೆಗಳಿವೆ?

ಶ್ಯಾಮಲಾ : ನೂಲು ತೆಗೆಯುವ ಮಹಿಳೆಯರು ನಮ್ಮಲ್ಲಿ ತುಂಬಾ ಜನರಿದ್ದಾರೆ. ಅವರಿಗೆ ವಿಶೇಷ ತರಬೇತಿ ನೀಡಿ ನೂಲು ತೆಗೆಯುವ ಆಧುನಿಕ ಯಂತ್ರಗಳಲ್ಲಿ ಪರಿಣತಿ ಕೊಡಿಸುವ ಉದ್ದೇಶವಿದೆ. ಚಪ್ಪಲಿ ತಯಾರಿಸುವುದರಲ್ಲೂ ಕೆಲವು ಮಹಿಳೆಯರು ಆಸಕ್ತಿ ತೋರಿಸಿದ್ದಾರೆ.

ಅವರಿಗೂ ತರಬೇತಿ ನೀಡುತ್ತೇವೆ. ಇನ್ನು ಬಿಜ್ಜಿ ಗಿಡಗಳನ್ನು ಬೆಳೆಯುವಲ್ಲೂ ಅವರಿಗೆ ತರಬೇತಿ ನೀಡುವ ಯೋಜನೆ ಇದೆ.

ಈ ಕೆಲಸಗಳಲ್ಲಿ ನಿಮಗೆ ಜನರಿಂದ ಬರುತ್ತಿರುವ ಪ್ರತಿಕ್ರಿಯೆ ಎಷ್ಟು?

ಶ್ಯಾಮಲಾ : ಸಾಕಷ್ಟಿದೆ, ಶ್ರೀಮಂತ ಮತ್ತು ಮಧ್ಯಮ ವರ್ಗದವರ ತಂಟೆಗೆ ನಾವು ಹೋಗುವುದಿಲ್ಲ. ಬಡ ಹೆಂಗಸರು ಮಾಡಲು ನಮ್ಮಿಂದ ಬಹಳ ನಿರೀಕ್ಷಿಸಿದ್ದರು. ಹಣ ಕೋಡುತ್ತೇವೆ, ಸಾಲ ಕೊಡಿಸುತ್ತೇವೆ ಅಂದು ಕೊಂಡಿದ್ದವರಿಗೆಲ್ಲ ನಿರಾಶೆ ಆಗಿದೆ. ಈಗೀಗ ನಮ್ಮ ತತ್ವಗಳನ್ನು ಅರ್ಥಮಾಡಿಕೊಳ್ಳುತ್ತಿದ್ದಾರೆ ಜನ. ಬಡ ಮಹಿಳೆಯರಲ್ಲಿ ಸಾಕಷ್ಟು ಅರಿವು ಮೂಡುತ್ತಿದೆ. ಕೈಯಲ್ಲಿ ನಾಲ್ಕು ಕಾಸು ಸೇರುತ್ತಿರುವುದರಿಂದ ಸ್ವಾವಲಂಬನೆಯ ಮಹತ್ವವೂ ತಿಳಿಯುತ್ತಿದೆ.

ಮಕ್ಕಳು ರಾಜಕುಮಾರ ಮತ್ತು ಶೀಲಾ ಇಷ್ಟಾದಿನ ಮೆಡ್ಲೆರಿಯಲ್ಲೇ ಶಾಲೆಗೆ ಹೋಗುತ್ತಿದ್ದವರು ಈ ವರ್ಷ ಧಾರವಾಡದಲ್ಲಿ ಶಿಕ್ಷಣ ಮುಂದುವರಿಸುತ್ತಿದ್ದಾರೆ. ಅವರನ್ನು ಹಳಿಯಿಂದ ಪಟ್ಟಣಕ್ಕಾಯ್ದು ಶ್ಯಾಮಲಾಗೆ ಸ್ವಲ್ಪವೂ ಇಷ್ಟವಿರಲಿಲ್ಲ. "ಈ ಹಳಿ ಜೀವನವನ್ನು ಅವರಷ್ಟು 'ಮಿಸ್' ಮಾಡ್ತಾರೆ" ಎನ್ನು ಶ್ಯಾಮಲಾ ಸಾಧ್ಯವಾದಾಗಲೆಲ್ಲ ಮಕ್ಕಳನ್ನು ಮೆಡ್ಲೆರಿಗೆ ಕರೆತರುತ್ತಾರೆ.

ತಾವು ಭಾರತದಲ್ಲಿ ನೆಲೆಸುವುದಾದರೆ ಮಕ್ಕಳು ಭಾರತೀಯರಾಗಿ ಗಂಡನ ಜಾತಿಯವರಾಗಿ ಬೆಳೆಯಬೇಕು. ಇಲ್ಲಿಯ ಪಾದೇಶಿಕ ಭಾಷೆಯಲ್ಲೇ ಶಿಕ್ಷಣ ಪಡೆಯಬೇಕು ಎನ್ನುವದನ್ನೆಲ್ಲ ಶ್ಯಾಮಲಾ ಅವರೇ ನಿರ್ಧರಿಸಿದ್ದು. ಮಕ್ಕಳು ಅಲ್ಲಿಯವರೆಗೂ ಆಗದೇ ಇಲ್ಲಿಯೂ ಸಲ್ಲದೆ ಸಂಸ್ಕೃತಿ ಇಲ್ಲದವರಾಗಿ ಬೆಳೆಯುವುದು ಅವರಿಗೆ ಸರ್ವಥಾ ಇಷ್ಟವಿರಲಿಲ್ಲ. ಹಳಿಯಲ್ಲಿ ಮಕ್ಕಳ ಶಿಕ್ಷಣದಲ್ಲಿ ಏನೊಂದೂ ಪ್ರಗತಿ ಕಾಣದ್ದರಿಂದ ಪತಿ ಮತ್ತು ಮನೆಯ ಇತರರ ಒತ್ತಾಯದಿಂದ ಅವರನ್ನು ಧಾರವಾಡದಲ್ಲಿ ಶಾಲೆಗೆ ಸೇರಿಸಲು ಶ್ಯಾಮಲಾ ಒಪ್ಪಲೇಬೇಕಾಯಿತು.

● ನಿಮ್ಮ ಕೆಲಸದ ಮಧ್ಯೆ ಮಕ್ಕಳಿಗೆ ಸಾಕಷ್ಟು ಗಮನ ಕೊಡುವುದು ನಿಮ್ಮಿಂದಾಗುತ್ತಿದೆಯೇ? ಅಮೆರಿಕಾದಂಥ ದೇಶದಲ್ಲಿ ಬೆಳೆದು ಉತ್ತಮ ಶಿಕ್ಷಣ ಪಡೆಯಬಹುದಾಗಿತ್ತು ಅವರು. ಅದೂ ಅವರಿಗೆ ದೊರೆಯಲಿಲ್ಲ. ಈ ಹಳಿಗಳಲ್ಲಿ, ತಂದೆ ತಾಯಿಗಳ ಲಕ್ಷ್ಯವೂ ಸಾಕಷ್ಟಿಲ್ಲದೆ ನಿಮ್ಮ ಮಕ್ಕಳು ಬಹಳಷ್ಟು ಕಳೆದುಕೊಳ್ಳುತ್ತಿದ್ದಾರೆ ಅನ್ನಿಸುವುದಿಲ್ಲವೆ ನಿಮಗೆ?

ಶ್ಯಾಮಲಾ : ನೋ ನೋ..... ಹಾಗೇನಿಲ್ಲ. ಅಮೆರಿಕಾಕ್ಕೆನು, ಬೆಕಿನ್ಸಿದರೆ ಅವರು ದಾಡ್ಲವರಾಗಿ ಹೋಗಬಹುದು. ಆ ಬಾಗಿಲು ಯಾವಾಗಲೂ ಅವರಿಗೆ ತೆರೆದೇ ಇದೆ. ಇಲ್ಲಿ ಹಳಿಯಲ್ಲಿ ಕಲಿತು ಜೀವನವನ್ನೆದುರಿಸುವ ರೀತಿಯನ್ನು ಶಹರದ ಮಹಲಿನಲ್ಲಿದ್ದು ಅವರೇನೂ ಕಲಿಯಲಾರರು. ಅಲ್ಲದೇ ಅವರಿಗೆ ನಮ್ಮ ಗಮನ ಪ್ರೀತಿ ಕಡಿಮೆಯೇನೂ ಆಗಿಲ್ಲ. ಚೆನ್ನಾಗಿ ನೋಡಿಕೊಳ್ಳುವ ಅಜ್ಜಿ ಅವರಿಗಿದ್ದಾರೆ. ನಾವಾದರೂ ಮನೆಯಲ್ಲಿ ಇರುತ್ತಿದ್ದೆವಲ್ಲ. ಇನ್ನು ಅವರು ಜೀವನದಲ್ಲಿ ಏನನ್ನೂ ಕಳೆದುಕೊಂಡರೆಂದು ನನಗನ್ನಿಸುವುದಿಲ್ಲ. ಬದಲಾಗಿ ಬಹಳಷ್ಟನ್ನು ಗಳಿಸಿಕೊಂಡರೆನ್ನಬಹುದು. ಏಕೆಂದರೆ ನಮ್ಮ ಸಂಸ್ಥೆಯ ಕೆಲಸ ಕಾರ್ಯಗಳನ್ನು ವೀಕ್ಷಿಸಲು ದೇಶ ವಿದೇಶಗಳಿಂದ, ಬೇರೆ ಬೇರೆ ಸಂಸ್ಕೃತಿಯ ಜನರು ಬರುತ್ತಾರೆ. ಬಂದಾಗ ನಮ್ಮ ಜೊತೆಯಲ್ಲಿಯೇ ಇರುವ ಅಂಥ ಜನರ ಸಂಪರ್ಕ ನಮ್ಮ ಮಕ್ಕಳಿಗಾಗುತ್ತದೆ. ಮಾನ್ಯ ನಮ್ಮ ಸಂಸ್ಥೆಯವರು ಏರ್ಪಡಿಸಿದ್ದ 'ಪರಿಸರ ಶಿಬಿರ'ಕ್ಕೆ ಡಾ. ಶಿವರಾಮ ಕಾರಂತರು ಬಂದಿದ್ದರು. ನನ್ನ ಮಗ ಮತ್ತು ಡಾ. ಕಾರಂತರು ಎಷ್ಟು ಬೇಗ ಪರಸ್ಪರ ಮಿತ್ರರಾಗಿ ಬಿಟ್ಟರು. ಹೇಳಿ, ಇಂಥ ಅವಕಾಶಗಳು ನಮ್ಮಲ್ಲಿ ಎಷ್ಟು ಮಕ್ಕಳಿಗೆ ಸಿಗುತ್ತಿದೆ? ಒಂದೆಡೆ ಹಳಿ ಜನರೊಂದಿಗೆ ಸಂಪರ್ಕ, ಇನ್ನೊಂದೆಡೆ ಇಂಥ ಬುದ್ಧಿಜೀವಿಗಳ ಸಂಪರ್ಕ - ನಮ್ಮ ಮಕ್ಕಳು ಗಳಿಸುತ್ತಿರುವುದೇ ಹೆಚ್ಚು ಎಂದು ನನ್ನ ಕಲ್ಪನೆ.

Helping villagers to help themselves

CHANGE of any kind, they say, is always resisted. But resistance, or the lack of it, can be best gauged by the people and situations, the change seeks to transform.

In Dharwad district of Karnataka, the people have found their life slowly changing. The quality of life is better and they are hopeful of the future. The catalyst in bringing about this transformation is the India Development Service (International), (IDS-I), Dharwad.

The (IDS-I) became functional in India in 1980 with initial support from IDS, Chicago. As the IDS charter says, its objective, as a non-profit making, non-political, non-sectarian organisation, is development of rural India — development of people first and then the development of goods and services.

Most of the programmes of the IDS are conceived around the poor and under-privileged people of the district. The IDS is the catalyst in the establishment of institutions and adoption of technologies which are indigenous as well as future-oriented. Shyamala Hiremath, an active social worker with IDS says: "Exploitation is a variable of dependence." The motivating force behind this organisation is to make the people reliant. That this self-reliance comes through economic independence, has been the touchstone of the IDS in India.

The first programme to be undertaken in Dharwad was a primary health care and health education. Mrs. Hiremath observes that what people most need is "health" and not doctors or sophisticated medicines. It was the common ailments like fever, cough, cold, dysentery, diarrhoea, and conjunctivitis which needed immediate attention without the bother of qualified doctors and their expensive potion. A mobile clinic was first set up in July 1980 and over the years the curative health programme has given way to a broad-based preventive health programme.

The programme aims at helping individuals and communities to become self-reliant when dealing with their health problems and to create general awareness about basic health requirements. The core structure of the health programme is a group of 22 village health workers (VHW) assisted by three project staff members. The VHW is a woman selected from the same village community. She will be working after initial, intensive, training of about 10 days in basic health aspects. The 22

workers cater to the needs of about 21,000 people spread out over 21 villages. Each VHW is paid Rs. 50 per month and she can charge the villagers for her services which include deliveries attended. For example, service charges are a princely ten paise per eye for the application of eye ointment in cases of conjunctivitis.

The VHW assists in imparting health education, giving lessons in nutrition, first-aid sanitation and the manufacture and use of local herbal medicines. The VHW is entitled to make a profit and the ultimate aim is to enable them to maintain their first-aid box on their own, without any assistance from the IDS.

Once health care of the villagers was an on-going process IDS turned its attention to employment avenues for men and women. One such centre is the Leather Training Centre at Hirebidari. The centre imparts practical training in footwear manufacture technology. A unique feature is that it is run only for women belonging to the most backward scheduled castes. Rural women do not normally practise this occupation. More often, they work as agricultural labourers — a job that is as seasonal as the rain itself. The programme aims to free women from the hardships caused by uncertain living conditions.

This programme has not only succeeded in substantially elevating the status of women but has produced interesting fall-out. The women have gone back home and taught their skills to their children and sometimes, their husbands. Hiremath recounted a statement by one of the scheduled caste candidates for the programme. She said she was learning the trade so that she could pass it on to her children. Whether there are considerations of male superiority or not, the men have also shown an inclination to learn the trade from their wives. Hiremath says the advantage of teaching a woman is that you train two or three others at the cost of one. "The men are quite content to learn the trade and go about their business."

Technical training cannot be imparted without some basic reading and writing skills. Hand-in-hand with technical coaching, the trainees are given lessons in reading and writing. This has paved the way for a full-fledged adult literacy programme.

The literacy level in the Ranibennur taluks is gone up steadily and Kuruba women who would earlier drop out after the II standard, pass primary and high school successfully. The IDS is aided by the Government of India for their adult literacy programme.

The Ranibennur taluka has a majority population of the Kurubas (the shepherd community). Consequently,

the blanket industry has been one of the major sources of income for them.

The people of Medleri district manufacture the famous Medleri blankets. It is a must for every shepherd who uses it to protect himself from rain as well as a bedsheet and blanket when he sleeps with his flock. The blanket also serves to transport new-born lambs and ewes when they are born far away from home.

Of a population of 30,000 people in Ranibennur over 15,000 women are spinners. The spinning part of the operation is basically managed by women, men weave the yarn into its final product. Before the IDS stepped into the picture, the spinners were paying Rs. 10 per kilogram of wool bought from local merchants. Those who bought the wool on credit paid Rs. 12 per kilogram. Unfortunately, the spinners were permanently buying on credit and consequently, they lost out on their bargaining power. Once the IDS began to involve itself in the wool-spinning process, the villagers began to understand that they were paying as much as 200 per cent on interest alone.

In order to sustain the spinning community, the IDS promised a loan of Rs. 600 if the spinners could raise Rs. 300 on their own. Groups of 10 to 15 women each slowly began building their assets till all the women could borrow from the committee and after paying them back, have a 50 percent increase in their income.

Currently there are 10 spinner communities working in 10 districts and approximately 100 women are engaged in these communities. Earlier spinning was gone on the traditional Gandhi charkha. Today, the spinners are trying their hand on a sturdy steel charkha, foot-operated with a self-winding bobbing. The new model is priced at Rs. 800 and IDS is trying out ways to help the spinners buy it.

The dairy development programme has been formulated on the lines of the Gujarat Milk Marketing Co-operative Federation at Anand. The main objectives are to increase the cow population, raise milk producing levels of animals organise milk marketing co-operatives and educate women in scientific feeding, techniques and management of dairy animals.

Related to it is the community fodder farm project. Villagers are being taught that it is no use planting mustard or sun-flower plants on a massive scale — because they do not help the animals in any way. The motto is "Plant for your animals". The project has been undertaken so that varieties of suitable fodder can be made available for cattle, to make them more productive.

The IDS has a 24-acre fodder farm at Aremallapur and 13 landless labourers have been working at there since 1985. The farm contributes in two ways —providing employment for landless labourers and providing substantial fodder at subsidised rates for landless dairy owners. Old habits die hard and the villagers find it slightly difficult to pay for fodder they used to get free. Slow headway is being made and the farm manages to sell up to a quintal a day.

Social forestry is another area where the IDS has commenced co-operative efforts in conjunction with the Forest Department of Karnataka. The development of wasteland is a recent area of work and the IDS is negotiating with the State Government to finalise the details of the programme and the grant the IDS will be given. The IDS and the Forest Department have developed 80 acres of land in Airani village. This land functions as nurseries, where seedlings are nurtured and later distributed.

Related to all problems of existence is the problem of environmental pollution. The people of Ranibennur taluka have been affected by pollution of the Tungabhadra river. Fishermen along the banks of the Tungabhadra complain of the harmful effluents let into the river by the Harihar Poly-Fibres Ltd. Fish have been perishing in large numbers and the livelihood of people has been affected.

The IDS has helped affected fishermen to consult the legal aid cell and a public interest litigation has been filed in the lower courts at Ranibennur. While the case has not yet been resolved, Hiremath talks of ridiculous problems which arose at the time of filing the case. "The lawyers wanted us to prove that this part of the Tungabhadra came under the jurisdiction of the Ranibennur courts", she said. Later, the consultation of a map of India was enough to dispel their misconception and the case was registered.

While the pollution control board has been trying to keep a check on the levels of pollution, Hiremath avers that the board is "definitely a part of the problem and not part of the solution."

While the IDS does not actually file cases on behalf of the affected party, it has succeeded in making the fishermen more aware of their right to a clean environment and the right to a livelihood. The IDS helps to conduct training camps to help the villagers solve the pollution problems by non-violent action.

Perhaps, the most exciting aspect of IDS work has been the gradual change in the attitudes of the people concerned. The change in women has been the most startling as seen in the number of programmes which are conducted exclusively for them.

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A tale of gratitude and commitment

TO all outward appearances, Medleri wears the typical emaciated look of a poor village in drought-prone Ranibennur taluk of Karnataka a scattering of shabby stonewalled, shale-roofed house, meandering, unpaved lanes soggy with drainwater and gravelly landscape which is barren except for the nearby eucalyptus plantation of the Forest Department which house a black buck sanctuary.

Poverty, writ large on the faces and in the raiment of the people, has a uniform presence. Even the small pockets of affluence which are typical of villages in climatically more congenial areas are missing here.

But behind this stereo-typed facade, Medleri has, for the last two years, been host to a novel experiment in rural development which if successful, will spell hope to the millions in rural India who are poor, not only materially but in spirit also.

The prime movers of this experiment are a young couple in their thirties — the shortstatured, boyish looking Sangayya Rachappa Hiremath and his bespectacled, sari-clad American wife, Shyamala (nee Maris). Hiremath, who speaks in a sedate, measured tone, is a native of Dharwar who was, till his return home in June, 1979, working as a manager in leading industries and banks in the U.S. and Shyamala, from a farming family in Illinois, is a former Peace Corps volunteer who worked in Sierra Leone (West Africa) and has done her Masters in Social Work.

What prompted Hiremath to quit a paying job in the land of affluence and seek the discomfort of a poverty-stricken, remote and very backward Indian village is a rare tale of gratitude and commitment — gratitude to the land of his birth which despite the indigence of his parents, gave him the opportunity to acquire a university degree and go abroad through scholarships and other means of support commitment to a cause enshrined in his heart — upliftment of the poorest of the poor in the rural milieu from which he originated. For Shyamala quitting her American home was not just a case of dutifully following wherever her husband went but a sincere concurrence with his commitment and an extension of the idealism stamped on her during her Peace Corps days, as well as an opportunity to utilise her academic training.

The Hiremaths are members of the India Development Service (India), launched in Chicago on June 10,

1979. It was formed with the help of IDS (USA) an organisation of India expatriates in the U.S. established back in 1974 to render assistance to the home country in such areas as small scale industries, appropriate technology, rural industrialisation and rural development.

IDS (India) has its registered office in Dharwar but its project centre is the village of Medleri (population 5,071), where the Hiremaths stay, IDS is initially going to restrict its activities to a cluster of 21 villages within a radius of 10 km from Medleri having a total population of 20,000 to 25,000. Medleri was selected for its proximity by road to the taluk headquarters town of Ranibennur, which could serve as a resource centre for the project.

What distinguishes the activities of the IDS from those of other voluntary agencies for rural development? IDS gives primacy to the development of people rather than of just goods and services. It aims at going beyond the traditional modes of development — welfare, relief rehabilitation, charity — and brings about an awareness among the people, not just of their needs but of their potentialities, capabilities and innate strength. To a large extent, poverty in rural India is not just because of deprivation but due to apathy towards circumstances.

In consonance with this objective, right from the beginning, the IDS has refrained from imposing its own development programme on the villagers of Medleri or giving anything gratis to them. True, this philosophy has created some resentment among a people used to handouts, doles, gifts, donations and the like, not to mention being spoilt by government largesses in the form of development grants and free welfare. In fact, people who count and who welcomed the Hiremaths with open arms in the beginning, thinking they would be a conduit for manna from the U.S., now tend to sound off at their "tightfistedness" and their "false promises" (meaning their not being ready to be easy with the money).

On the other hand, the poor of the village are beginning to understand the IDS philosophy and beginning to realise that self-help is the best help. IDS volunteers set the ball rolling by not coming with a pre-prepared blueprint for development but, instead getting the villager together for a discussion to let them decide on the priorities. The villagers opted for having a medical centre in the village manned by a qualified doctor. IDS agreed to help set up the Health Centre, provided the villagers were willing to pay a nominal fee for the services. At first the villagers demurred but when it was explained to them that they would have to spend much more in getting the same service in Ranibennur, they agreed to pay the fees.

The Health Centre was established in June, 1980 and turned out to be an instant success. Whooping cough, scabies, gastro-enteritis, leprosy and TB are rampant in and around Medleri. In October, 1980, an immunisation programme against whooping cough was started and by December 78 per cent of the children had been recovered. Thanks to this campaign, in 1981 there was no case of whooping cough in the village.

The Health Centre has enabled private practitioners in Ranebennur town to lend their services to the Medleri cluster of villages thereby fulfilling another objective of IDS — involving urban volunteers in rural development.

An offshoot of the Health Centre was the creation of a Village Health Worker (VHW) scheme under which some women of the village have been selected by a committee of villagers to keep tabs on the health of the village folk. These women have been trained at the Health Centre by visiting Ranebennur doctors as well as a visiting OXFAM volunteer on the type of observations to be made and the reports to be submitted regularly. They do not give any medication but sound the alarm on any sickness in any household. They have also been trained to impart pointers on family planning, hygiene, infant care, nutrition, ante-natal care etc. to the villagers by means of flash cards. True to IDS philosophy, these Village Health Workers are paid a sum of Rs. 50 per month, of which Rs. 10 comes from contributions by the villagers themselves and the rest borne by IDS.

A similar scheme of Village Sheep Assistants (trained by the Government Sheep and Wool Development Officer) has been started to help the shepherd community maintain the good health of the flocks. (Sheep rearing and blanket weaving are major economic activities at Medleri). Again, the shepherds contribute part of the wages of the Village Sheep Assistants, who incidentally, are picked out from among the shepherd community itself.

There are a number of such examples of IDS triggering off development schemes with the active co-operation and participation of the villagers. Brief glimpses of a few of these schemes are given below:

The villagers were asked to pursue with the State Government a long pending scheme for piped drinking water in the village. IDS acted as the liaison. The scheme is now nearly ready.

A Mahila Mandal has been formed for women's welfare. They have started a Balwadi (a fee of Rs. 2 per month per child is collected) a Tailoring Training-cum-Production Centre (Rs. 1000 as funds raised by subscription) and a co-operative milk collection centre (with

a membership fee and milk testing equipment given by IDS).

A library has been opened in the village with staff and premises provided by the Village Improvement Committee and initial furniture and books given by IDS. There is a membership fee of Rs. 2 per month with an initial deposit of Rs. 5.

IDS arranged with the Khadi Board for the starting of a spinning industry in the village with 22 Ambar charkhas. The Khadi Board would supply the cotton and take back the yarn. Each woman operating a charkha could earn about Rs. 5 per day. The industry stopped functioning after the first six months because it could not afford to pay the rent of Rs. 125 per month for the premises. IDS commitment was to pay the rent only for the first three months, though it continued for another three months. Now the Village Improvement Committee has arranged for another building to house the industry at a rent of only Rs. 45 per month.

There are many other programmes which IDS has initiated on its own, albeit after studying the needs of the village, such as the Rural Artisans' Training Programme, a programme in collaboration with the Nettur Technical Training Foundation for starting a rural training-cum-production centre in metal working.

The course of development can never be smooth and IDS has had its share of unpleasantness. There was a rift over salary with the first doctor appointed to the Health Centre. He quit but set up shop in the village itself. All for the better, says Hiremath, since the village now has an additional medical expert to rely on. A scheme to lay a drainage system for the village is now a raging controversy between the IDS and the Panchayat Chairman with the latter insisting that IDS fulfil the promised monetary aid before the Panchayat releases its funds for the project.

The plan to train village youth industrial skills has run into rough weather with the trained youths wanting certificates from the NTTF (even though they have not undergone the normal full NTTF course) and IDS again giving them such certificates on the grounds that the youths would then migrate to urban jobs once they have the certificates.

But these ripples have certainly not dampened the enthusiasm of the people at IDS since they have noted the signs of change in the villagers — the signs of "awareness" — which they were aiming at. One is the formation of the Village Improvement Committee by some of the village intelligentsia. Then there is the signs of increasing independence among the poorer villagers, a desire to change their own circumstances. Shantakka Wodder, for example, an indigent widow, took her cow

all by herself to the Artificial Insemination Centre in Ranebennur, got her inseminated and is now the proud owner of a cross-bred calf. Rammanna Ambiger, a landless labourer, was enthused to take a loan from the Mallaprabha Grameen Bank to purchase 100 hens and earn a living from poultry keeping. When some unhelpfulness marked the granting of a bank loan, Mr Man-
umanthappa Puranikar went on hunger strike before the bank in Ranebennur. Now the bank officials themselves visit the village and talk to the villagers about the credit

requirement.

Another heartening feature of the Medleri experiment is the increasing tide of participation from urbanites, Government officials and academicians. People from as far away as Bangalore and Bombay are volunteering to take active part (not just donate money) in IDS projects, once they come to know of the Medleri experiment. This is another success that IDS can chalk up, in the sense it has created an awareness in these people, far away from the rural environment, of the need to work for rural development

N. N. Sachitanand.

Courtesy : *The Hindu*
15.8.1982

Through centuries, women have been granted a much lower status than their actual worth and the villagers find it strange to have women working in areas which earlier were male dominated. Besides, said Hiremath, the women are taught to obey and not co-operate with one another, which is the reason why most of their work is individualistic like sewing and cooking. It was difficult in the beginning to get the women together to

discuss things. But once they realised the strength of co-operative effort, it is the women who have kept the work going strong.

Putting in a final word, Hiremath says training women involves ten times more effort than training men, but the end result is much more satisfying because their development is "tangible, something that can be the beacon for future development work in rural India."

—Anuradha Amrutesh
Courtesy : *Free Press Journal*
29-8-1988

★ perhaps the most significant result is that the villagers have started demanding schemes the Government had promised. With prodding from the IDS they persuaded the Government to clear the long pending water supply scheme and now the villages drink piped water.

IDS is careful that the village folk do not become too dependent on them and have been repeating that they may soon leave and initiated development elsewhere. As a 48-year-old teacher, G. G. Shetter, put it: "IDS had taught us how to wash our face. If we continue ourselves, it will become a habit and then we don't need IDS."

— Raj Chengappa
Courtesy : *India Today*
Dec. 15, 1982

ಇಲ್ಲಿನ ಅಪರಾಧದ ಗುಣ

● ನಿಮ್ಮ ಮದುವೆಗೆ ಯಾರದ್ದೂ ಅಡ್ಡಿ ಇರಲಿಲ್ಲವೇ?

ಶ್ಯಾಮಲಾ : ಊಹಾಂ.... ಆ ವಿಷಯದಲ್ಲಿಯೂ ನಾನು ಅದ್ವೈತವಂತಳೇ ಆಗಿದ್ದೆ, ಅಮೆರಿಕದ ಹುಡುಗಿಯನ್ನು ನಮ್ಮ ಪತಿಯ ಮನೆಯವರು ತುಂಬ ಪ್ರೀತಿಯಿಂದಲೇ ಒಪ್ಪಿಕೊಂಡರು.

● ಭಾರತದಲ್ಲಿ ನೀವು ನೆಲೆಸಿ ಐದು ವರ್ಷವಾಯಿತು. ಇಲ್ಲಿನ ಜನರ ನಡವಳಿಕೆ, ಕೆಲಸಗಳ ಬಗ್ಗೆ ನಿಮಗೆ ಮೆಚ್ಚುಗೆ ಆಗಿರಬೇಕು. ಕೆಲವುಗಳ ಬಗ್ಗೆ ನಿಮ್ಮ ಭಿನ್ನಾಭಿಪ್ರಾಯ ಇರಬಹುದು. ಅಂಥವನ್ನು ಸ್ವಲ್ಪ ಹೇಳಿರಾ?

ಶ್ಯಾಮಲಾ : ಊಂ.... ಸ್ವಲ್ಪ ಕಷ್ಟದ ಪ್ರಶ್ನೆ ಇದು. ಇಲ್ಲಿನ ಜನರ ಬಗ್ಗೆ ನಾನು ತುಂಬ ಇಷ್ಟ ಪಡುವುದು ಇವರ ಅತಿಥಿ - ಅತಿಥಿ ಸತ್ಕಾರದ ಗುಣ. ಭಾರತೀಯನೊಬ್ಬನ ಮನೆಗೆ ಯಾರೇ ಎಷ್ಟೇ ಹುತ್ತಿಗೆ ಅತಿಥಿಯಾಗಿ ಹೋಗಬಹುದು. ಇದ್ದುದರಲ್ಲಿಯೇ ಸಂಚಿಕೊಂಡು ಉಣ್ಣುವ ಗುಣ ಭಾರತೀಯರಿಗಲ್ಲದೇ ಬೇರಾವ ದೇಶದಲ್ಲೂ ಕಾಣದ ಅಪರಾಧದ ಗುಣ. ಜಾತಿ, ಪದ್ಧತಿಗಳು ಎಷ್ಟು ರಿಜಿಡ್ ಆಗಿವೆಯೋ, ಜನರು ಅಷ್ಟೇ ಫ್ಲೆಕ್ಸಿಬಲ್ ಆಗಿಲ್ಲ.

ಇನ್ನು ಇಷ್ಟವಾಗದ ವಿಷಯಗಳು..... ಯೋಚಿಸಬೇಕು. ಹುಂಂ..... ಒಂದೆಂದರೆ ಇಲ್ಲಿನ ಯುವಕರಲ್ಲಿ ತಾನು ಓದಿ ಏನಾಗಬೇಕೆಂಬುದರ ಬಗ್ಗೆ ಸ್ಪಷ್ಟ ವಿಚಾರವೇ ಇರುವುದಿಲ್ಲ. ಅಪ್ಪ ಹೇಳಿದನೆಂದು ಡಾಕ್ಟರಾಗುವ, ಮಾವ ಹೇಳಿದನೆಂದು ಲೈಬ್ರರಿ ಸೆನ್ಸ್ ಓದುವ ಜನರೇ ಇಲ್ಲಿ ಹೆಚ್ಚು. ತಂದೆ ತಾಯಿಗಳು ಮಕ್ಕಳ ಭವಿಷ್ಯವನ್ನು ನಿರ್ಧರಿಸುವುದೊಂದೇ ಅಲ್ಲ, ದುಡಿದು

ಮಗ ತಮಗೇ ತಂದು ಒಪ್ಪಿಸಲಿ ಎಂದು ಬಯಸುತ್ತಾರೆ ಕೂಡ. ಅದಕ್ಕೆ ಪ್ರತಿಯಾಗಿ ತಂದೆ ತಾಯಿಯಿಂದ ಆಸ್ತಿಯನ್ನು ಬಯಸುವ ಮಗ. ಇದೊಂದರೂ ನನಗೆ ಹಿಡಿಸುವುದಿಲ್ಲ. ಅಮೆರಿಕಾದಲ್ಲಿ ಮುದಿತಂದೆ ತಾಯಿಗಳನ್ನು ಮಕ್ಕಳು ದೂರ ಇಡುತ್ತಾರೆಂದು ಇಲ್ಲಿನವರು ದೂರುತ್ತಾರೆ. ಆದರೆ ವಿಷಯವೇ ಬೇರಿದೆ. ಅಲ್ಲಿನ ತಾಯಿ ತಂದೆಗಳೇ ಮಗನ ಮನೆಯಲ್ಲಿ ಇರಲು ಒಪ್ಪುವುದಿಲ್ಲ. ಪ್ರತಿಯೊಬ್ಬರೂ ತಮ್ಮ ತಮ್ಮ, ಅಲ್ಲದೆ ಬೇರೆಯವರ ಸ್ವಾತಂತ್ರ್ಯವನ್ನು ಗೌರವಿಸುತ್ತಾರೆ. ಹಾಗೆಂದು ಅದರಲ್ಲಿ ಪ್ರೀತಿಯ ಕೊರತೆ ಇದೆಯೆಂದು ತಿಳಿದರೆ ಅದು ತಪ್ಪು. ಪ್ರೀತಿಯನ್ನು ತೋರಿಸುವ ರೀತಿ ಬೇರೆಯಷ್ಟೆ.

ಚಟಪಟನೆ ಮಾತಾಡುವ, ಭಾವಣೆ ಹಾರಿ ಮೋಗುವಂತೆ ನಗುವ ಶ್ಯಾಮಲಾಗೆ ಹಾಸ್ಯಪ್ರಜ್ಞೆ ಬಹಳ, ಮಾತಿನಲ್ಲಿ ಸೋತೇ ಗೊತ್ತಿಲ್ಲ. ಕನ್ನಡಕ ಮುಗಿಗೇರಿಸಿ ಕೆಲಸಕ್ಕಿಳಿದರೂ ಅದೇ ಮಗ್ಗುತೆ. ಇತ್ತೀಚೆಗೆ ಸಂಸ್ಥೆಯನ್ನು ಪತಿ, ಎಸ್. ಆರ್. ತೊರೆದಿರುವುದರಿಂದ ಇಡೀ ಸಂಸ್ಥೆಯ ಮೋಣಗಾರಿಕೆ ಶ್ಯಾಮಲಾರ ಮೇಲೆ. ಮಹಿಳೆಯರಿಗಾಗಿಯೇ ಈ ಮಹಿಳೆ ಕಟ್ಟಿದ್ದ ಡೇರಿ ಇಂದು ಒಂದೊಂದೇ ಹಳ್ಳಿಯಲ್ಲಿ ಕಳಚಿ ದೀಳುತ್ತಿರುವುದು ಶ್ಯಾಮಲಾ ಎದುರಿಸುತ್ತಿರುವ ದೊಡ್ಡ ಸಮಸ್ಯೆ. ಆದರೂ ಎದೆಗುಂದುವ ಮಹಿಳೆ ಇವರಲ್ಲ. ಮನೆ, ಕಚೇರಿ, ಹಳ್ಳಿಯ ಕೆಲಸಗಳಲ್ಲಿ ಅಲರಿದೇ, ಬೇರೆ ಬೇರೆ ಸಂಸ್ಥೆಯವರು ಏರ್ಪಡಿಸಿದ ವಿಚಾರಗೋಷ್ಠಿ, ತರಬೇತಿ ಶಿಬಿರಗಳಲ್ಲೂ ಸತತವಾಗಿ ಪಾಲ್ಗೊಂಡು ದುಡಿಯುತ್ತಿರುವ ಈಕೆಯ ಶಕ್ತಿಯ ಸೆಲೆ ಎಲ್ಲಿದೆ ಎಂದು ಮುಗಿನ ಮೇಲೆ ಬೆರಳಿಡಬೇಕು.

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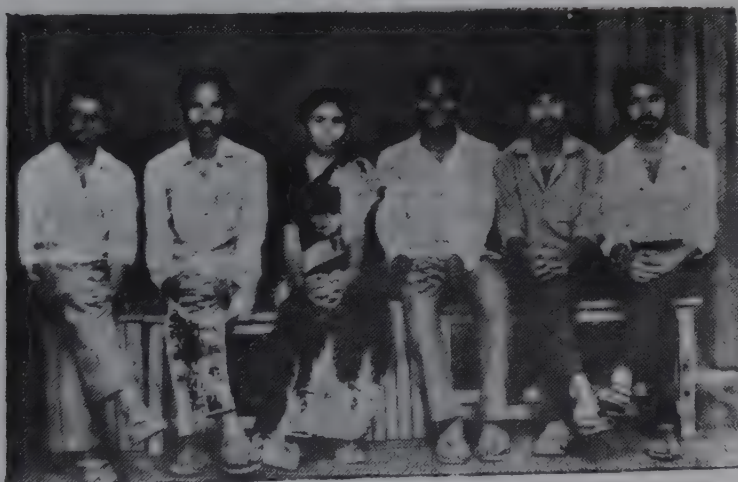
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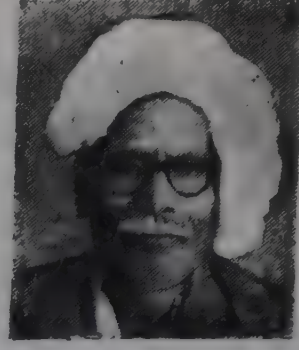
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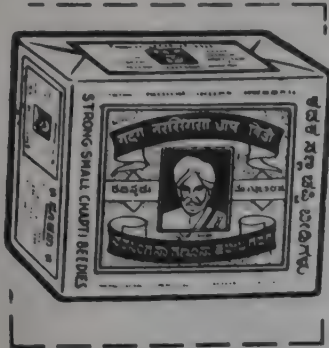
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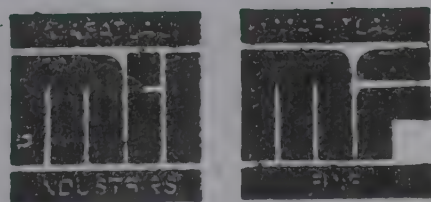
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ಕೆ. ಹೆಚ್. ಬಿ. ಕಾಂಪ್ಲೆಕ್ಸ್
ಬೆಂಗಳೂರು - 9.

ಕರ್ನಾಟಕ ರಾಜ್ಯ ಖಾದಿ ಮತ್ತು ಗ್ರಾಮೋದ್ಯೋಗ ಮಂಡಲಿಯು ಈ ಕೆಳಕಂಡ ಉದ್ಯಮಗಳಿಗೆ ಹಣಕಾಸಿನ ನೆರವನ್ನು ಹಾಗೂ ತಾಂತ್ರಿಕ ಮಾರ್ಗದರ್ಶನವನ್ನು ನೀಡುವುದು :-

ಖಾದಿ :- 1) ಅರಳಿ ಖಾದಿ 2) ರೇಷ್ಮೆ ಖಾದಿ 3) ಉಣ್ಣೆ ಖಾದಿ 4) ಮೃನ್ಮಯ ಖಾದಿ

ಗ್ರಾಮೋದ್ಯೋಗಗಳು :

- 1) ಗ್ರಾಮೀಣ ಎಣ್ಣೆ 2) ಕುಂಬಾರಿಕೆ 3) ಚರ್ಮೋದ್ಯೋಗ 4) ನಾರಿನ ಉದ್ಯಮ 5) ಅಖಾದ್ಯ ಎಣ್ಣೆ ಹಾಗೂ ಸಾಬೂನು ತಯಾರಿಕೆ
- 6) ಬೆಲ್ಲ ಮತ್ತು ಬೆಂಡಸಾರಿ 7) ನೀರಾ ಮತ್ತು ಪೆನಿಬೆಲ್ಲ 8) ಬಡಗಿತನ ಹಾಗೂ ಕಮ್ಮಾರಿಕೆ 9) ಸುಣ್ಣು 10) ಜೇನು ಸಾಕಾಣೆ 11) ಕೈ ಕಾಗದ
- 12) ಅಗರಬತ್ತಿ ತಯಾರಿಕೆ 13) ಗೃಹ ಬೆಂಕಿಕಡ್ಡಿ 14) ಹಣ್ಣು ಪರಿಷ್ಕರಣೆ 15) ಪೆಲ್ಲಾಕ್ ತಯಾರಿಕೆ 16) ಗೋಮದು ಮತ್ತು ರೇಷನ್ ತಯಾರಿಕೆ
- 17) ಅಲ್ಯೂಮಿನಿಯಂನಿಂದ ಗೃಹೋಪಯೋಗಿ ಪಾತ್ರೆಗಳ ತಯಾರಿಕೆ 18) ಪಾಲಿವೆಸ್ಟ್ 19) ಏಕದಳ ಹಾಗೂ ದ್ವಿದಳ ಧಾನ್ಯಗಳ ಪರಿಷ್ಕರಣೆ
- 20) ಬತ್ತ ಮತ್ತು ದಿದಿರು ಉದ್ಯಮ 21) ಕಾಚು ತಯಾರಿಕೆ 22) ಅರಣ್ಯ ಗಿಡಮೂಲಿಕೆಗಳ ಸಂಗ್ರಹಣೆ 23) ಗೋಬರ್ ಅನಿಲ
- 24) ಪಟಾಕಿ ತಯಾರಿಕೆ

ಸೇವಾ ಉದ್ಯಮಗಳು :

- 1) ದೋಣಿ 2) ಕೈರಿಕ ಘಟಕ 3) ಸಣ್ಣ ಸಲಾನ 4) ಪ್ಲಂಬಿಂಗ್ 5) ಡೀಜಲ್ ಇಂಜಿನ್‌ಗಳು ಹಾಗೂ ಪಂಪ್‌ಸೆಟ್‌ಗಳ ರಿಪೇರಿ
- 6) ಟೈಲರಿಂಗ್ 7) ಸಿದ್ಧ ಉಡುಪುಗಳ ತಯಾರಿಕೆ.

ಹೆಚ್ಚಿನ ವಿವರಗಳಿಗೆ

ಬೆಂಗಳೂರಿನಲ್ಲಿರುವ ಮಂಡಲಿಯ ಕೇಂದ್ರ ಕಚೇರಿ ಹಾಗೂ ಪ್ರತಿಯೊಂದು ಜಿಲ್ಲಾ ಕೇಂದ್ರಗಳಲ್ಲಿರುವ ಮಂಡಲಿಯ ಜಿಲ್ಲಾ ಕಚೇರಿಗಳನ್ನು ಸಂಪರ್ಕಿಸಿ.

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ಪ್ರಧಾನ ಕಚೇರಿ ವಿಜಾಪುರ

ಸ್ಥಾಪನೆ : 28-07-1919

ದೂರವಾಣಿಗಳು

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ಉಪ ಪ್ರಧಾನ ವ್ಯವಸ್ಥಾಪಕರು-ಬ

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: ಈವು ವಿಮಾ ಯೋಜನೆಗೆ ಒಳಪಟ್ಟ ಬ್ಯಾಂಕ :
.....

ಪಾಲೀಲ್ ತಿಪ್ಪಣ್ಣ

(ಬಿ. ಎ. ಎಚ್. ಡಿ. ಸಿ)

ವ್ಯವಸ್ಥಾಪಕ ನಿರ್ದೇಶಕರು

ಶ್ರೀ ಎಸ್. ಎಸ್. ಕಡಪಟ್ಟಿ

(ಶಾಸಕರು)

ಉಪಾಧಿಕಾರಿ

ಶ್ರೀ ಎಸ್. ಎಂ. ಗುರಡಿ

(ಎಂ. ಒ.)

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- 2) Shri. P. C. Chinnikatti,
- 3) Shri. P. B. Naik,
- 4) Shri. S. N. Patil
- 5) Shri G. S. Narasagondar,
- 6) Shri. R. M. Kaddi,
- 7) Shri. Y. C. Mariyammanavar,
- 8) Smt. T. n. Jingade,
- 9) Shri. C. R. Asundi,
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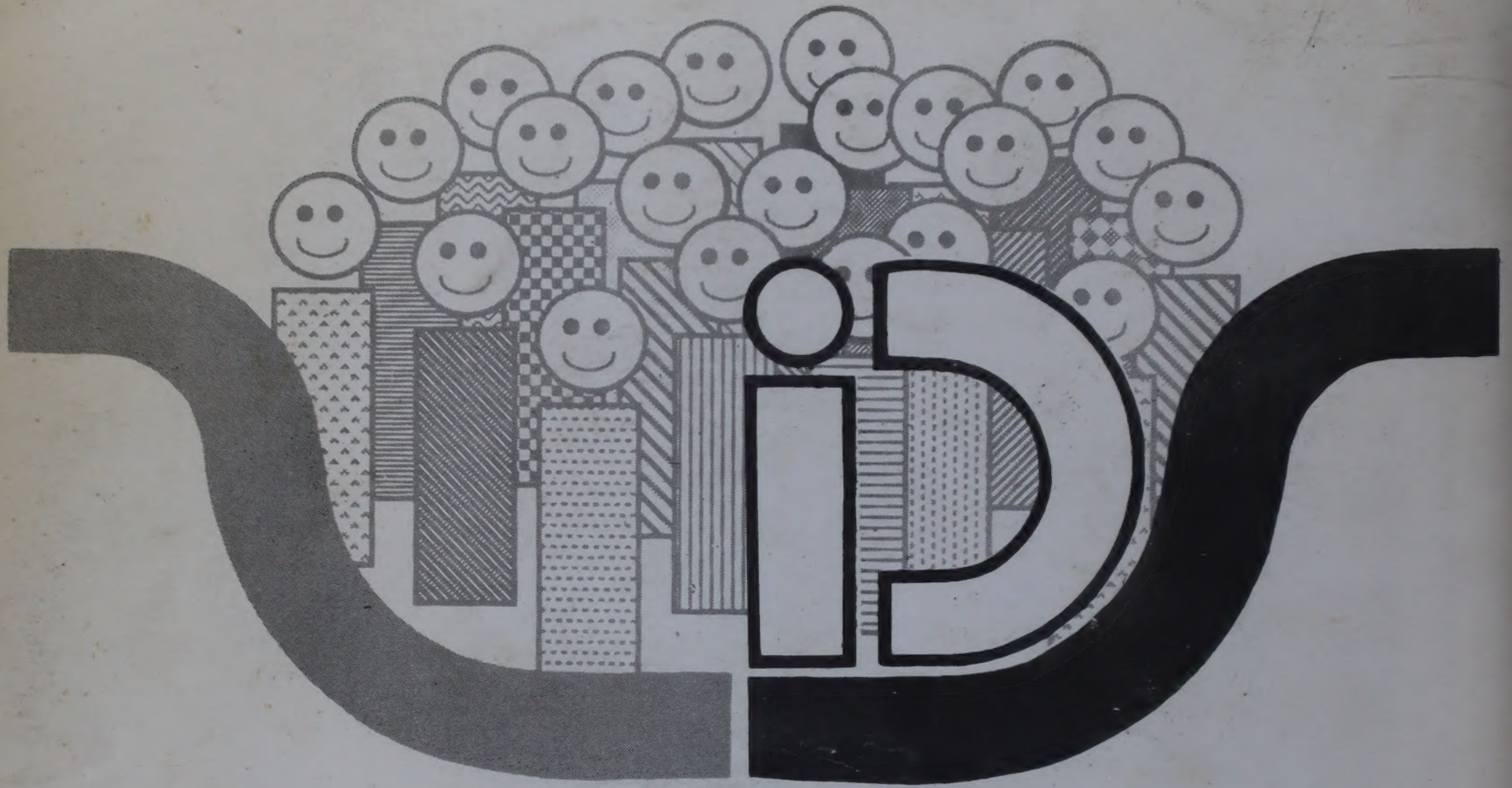
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